

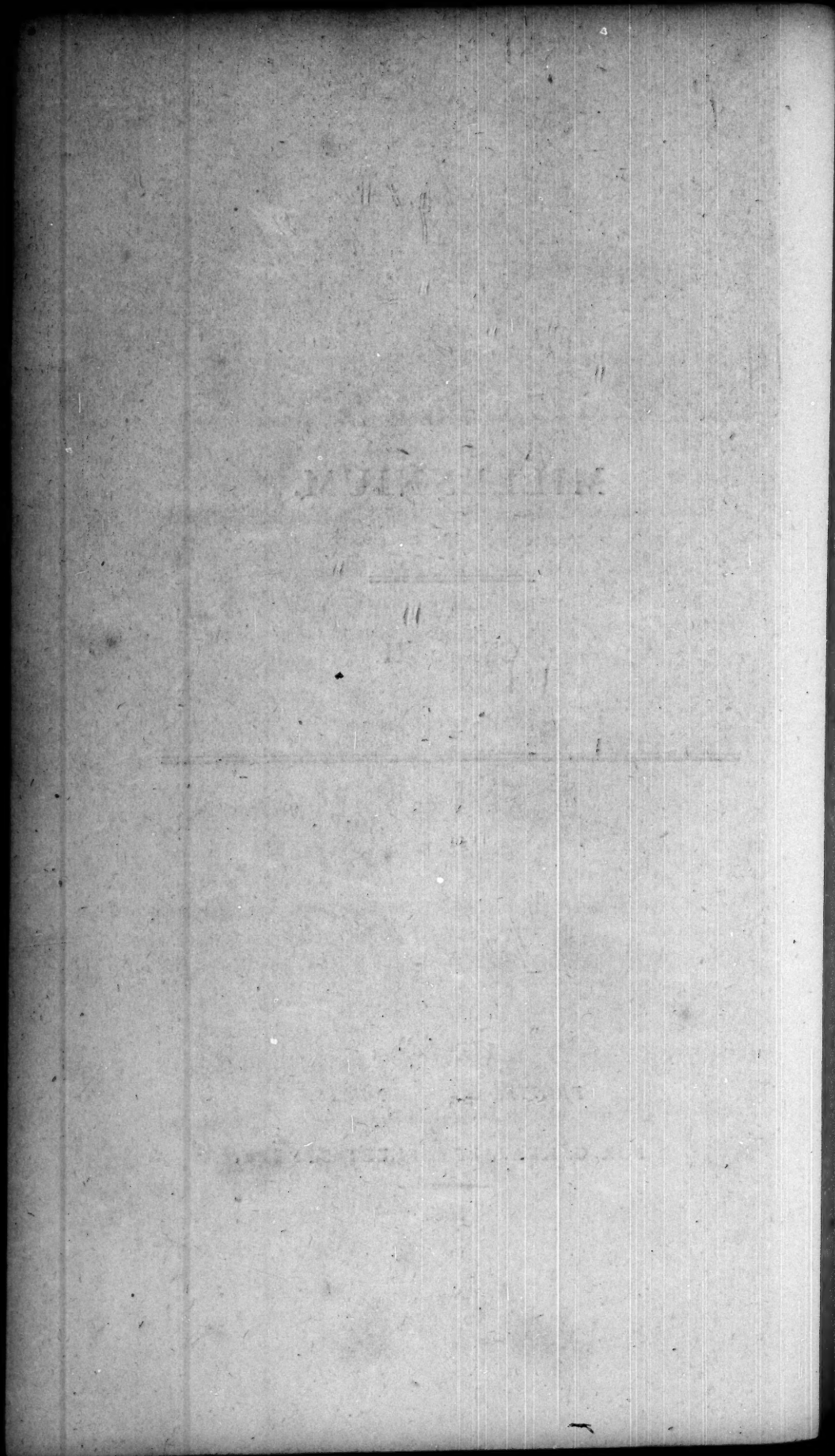
THE
MILLENNIUM.

CANTO II.

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THE
MILLENNIUM.

CANTO II.

HENCE! loathed Avarice, with haggard mien,
Pale wrinkled front, and tattered garb obscene,
Eyes that ne'er wink, and ever listening ear,
And ague limbs that quake with ceaseless fear—
Hence to thy grass-grown court and mildewed hall, 5
For ever rotting in the rains that fall,
Unseemly patched without, if patch we find,
And with the shreds of former tapestry lined,
Where in mute state and lonely horror chill,
With one pale menial every post to fill, 10

Lords of the land through countless acres round,

Lived the lean race of ELWES, far renowned : 12

12. *Lived the lean race of Elwes.*] There are few who will peruse this passage but must be well acquainted with the memoirs of this extraordinary family, and particularly of the late John Elwes, Esq. which were published eight or nine years ago by Captain Topham; from whose history I shall, as briefly as possible, abstract one or two anecdotes to justify the picture in the text.—The late John Elwes, Esq. was the maternal nephew of Sir Harvey Elwes, Bart. of Stoke in Suffolk; his paternal name was Meggot, which he exchanged for Elwes upon the death of his uncle, agreeably to the provisions of his will, which bequeathed him in consequence hereof the whole of the Elwes' estates and other possessions, amounting in value to at least two hundred and fifty thousand pounds. Sir Harvey Elwes was the heir to Sir Jervaise, who had exhibited a character altogether different from that of the generations who succeeded him, had lived in a style of great splendour and expence, and had so extremely involved the family estates, that, at the period of his death, his successor Sir Harvey, although he found his property amount nominally to a rental of several thousand pounds, was, in reality, possessed of no more than a single hundred per annum. He entered upon the estate at Stoke, however, with the full determination never to quit it till the whole was perfectly freed from pecuniary embarrassments; and the plan he pursued soon enabled him to accomplish the great object of his affections. Such was the rigid penury to which he doomed himself, that his annual expenditure, even to the moment of his death, never exceeded one hundred and ten pounds. The only amusement in which he indulged was partridge-setting; and at this sport he became so great an adept, as to make it completely answer his parsimonious purposes: for, during the season, he contrived to support himself and his whole household upon the game he thus procured. As to the article of dress, it never cost him a farthing; for the old wardrobe, left behind by Sir Jervaise,

Or where in precinct next, as next in praise,
The miser JENNINGS languished out his days,

amply supplied him with every thing he wanted upon this point. Mr. Elwes himself does not appear, when a young man, to have been quite equal to his uncle in penurious extravagance, although he had the advantage of him as he became old. Whenever, therefore, he visited him, in the earlier period of his life, it was necessary, says his biographer, to masquerade a little, and exhibit a difference in his accustomed dress. For this purpose he used to stop at a small inn in the neighbourhood, and arrange himself accordingly. A pair of small iron buckles, worsted stockings darned, a worn-out old coat, and a tattered waistcoat, formed the requisite change of apparel; and, thus arrayed, he rode forward to visit his uncle, who used to contemplate him with a kind of miserable satisfaction, and seemed pleased to find his heir so largely already the possessor of his own predominant virtue. During such visits the miserable pair would sit with a single stick upon the fire, and with one glass of wine occasionally betwixt them, inveighing against the extravagance of the times; and when evening shut in, they instantly retired to rest, in order to save candle-light. So lean at this time was the parsimonious baronet, and so much in character the horse which usually carried him, that a gust of wind seemed sufficient to blow them both away together.

Upon the death of this old miser, who, as already observed, left his nephew possessions to the value of at least two hundred and fifty thousand pounds, Mr. Elwes found his own individual property amount to nearly the same sum, from having carefully hoarded and increased the bequest of his mother, who had literally starved herself to death when he was a youth; although, from the prior decease of her husband, she too had been left in the possession of nearly one hundred thousand pounds. It may seem incredible to the reader that these models of penurious extravagance could in any way be improved upon; and yet Mr. Elwes had no sooner united his own

Abjured the palace by his sire begun, 13

And starved in cells that ne'er surveyed the sun.

property to that of his uncle, and thus exhibited an accumulation of wealth amounting to little less than half a million sterling, than he certainly found the means of evincing more ingenious proofs of severe parsimony than any that had been developed by his ancestors. He had a variety of country-seats, but every one was falling into ruins, and he never would consent to spend one farthing upon repairing them. The family house at Stoke he found transmitted to himself, as it had been most religiously delivered down for ages. The furniture was most sacredly antique, not a room was painted, not a window repaired, excepting with scraps of paper, which were so numerous and variegated in their different forms, as to puzzle a mathematician to determine what figures they described. The beds above stairs were all in canopy and state, where the worms and moths held undisturbed possession; and the roof of the house was inimitable for the climate of Italy. It was either at this seat, or one of rival excellence, that the late Colonel Timms, a relation of Mr. Elwes, once slept, and found himself so completely wet in the middle of the night, from a quantity of rain that poured through the ceiling, that he was under the necessity of rising, and wheeling the bed to another part of the room; here, however, he found no better success than in his former situation—he tried a third and a fourth change, but equally in vain: at length, after pushing the bed quite round the chamber, he at length pitched upon a corner where he was luckily free from the same inconvenience, and where he quietly reposed till the morning. On meeting Mr. Elwes at breakfast, he told him of his disaster, together with his good fortune at last. “Aye, aye!” replied the miser, “I don’t mind it myself; but for those that do, that’s a nice corner in the rain.” Elwes, however, like his uncle, had a passion for the sports of the field, and even indulged himself, in this respect, at a somewhat greater expence—for at one period he launched

Or to the closet, dæmon! hie thee hence,
Where FULLER plied the trade of pounds and pence,

out into a small pack of fox-hounds. But here, too, every thing was conducted in the most frugal manner; and one man-servant alone filled up the different posts of huntsman, groom, dairyman, footman, and a vast variety of other employments—who, nevertheless, was often denominated by his master an idle dog! and told that he was a rascal, and wanted to be paid for doing nothing. The wages of this Scrub of real life were not more than *five pounds* per annum, and he died from actual hunger, having fasted the whole day as he was following his master on a hard-trotting horse into Berkshire.

Mr. Elwes travelled largely, but he never reposed at an inn, nor employed a post-chaise. His journeys were uniformly conducted either on foot or horseback; and providing himself with one or two eggs boiled hard, and a piece of dry bread, he would often continue his course the whole day without resting, otherwise than to recruit his thirst at a brook, and to suffer his horse to regale himself upon an accidental common, or with a little scattered hay, if, in the course of his peregrinations, he were fortunate enough to meet with such a banquet. When he visited London, his residence was constantly some house of his own that happened at such time to be uninhabited; and he was always ready, at a moment's warning, to remove himself, and the little furniture he took with him, into some other situation, upon an application for letting it. This furniture consisted of nothing more than a couple of beds, a couple of chairs, a table, and a lame old woman, who formed the most difficult part of this list of moveables, in his multiplied changes from street to street. This variation of lodgings, however, and, I may add, of climates, from houses in tolerable repair to those totally exposed to the heavens, eventually cost the old woman her life, and had very nearly terminated that of her master. At this time Colonel Timms, who had heard of his being in London, sought him carefully at his banker's, at the coffee-house

Retained his clerks, and quelled their discontent,

By hopes of legacies he never meant; 20

he occasionally frequented, and at every house of his own where it was probable he might have fixed his residence—but in vain. A few days afterwards, however, he learned by accident that he had been seen going into an uninhabited house in Great Marlborough-street: and thither he hasted with all possible speed. He inquired of tradesmen, chairmen, and a multitude of other persons, if a gentleman of the name of Elwes had not been seen going into some house in that vicinity—but *no such gentleman* had been seen. A pot-boy, at length, recollected that he had beheld a poor old man opening the door of an adjoining stable, and locking it after him; and, from the lad's description, it agreed with the person of Mr. Elwes. The Colonel went to the house, and knocked loudly and for a long time at the door, but without obtaining an answer: procuring at length assistance, he broke open the stable-door, and entered the house with caution. He had not proceeded far before he heard the moans of a person apparently in distress: he advanced to the chamber, and, upon an old pallet-bed, found stretched out, seemingly in the agonies of death, the figure of old Mr. Elwes. He was totally insensible, but, on the administration of some cordial medicines, soon recovered sufficiently to say that he had, to the best of his recollection, been ill two or three days, and that there should be an old woman in the house, who had grossly neglected him during his illness, and who, he supposed, had gone away. The old woman was next searched for and found—she was stretched out lifeless on a rug, upon the floor, in one of the garrets. She appeared to have been dead two or three days.

He afterwards returned to Stoke. For the subsistence of his family he occasionally had his fish-ponds drawn; and though horse-loads were often obtained, none were ever returned; and they were continued to be feasted upon as long as they lasted, though in the utmost stage of putrefaction. At times, however, he would provide his diminutive household with flesh-meat; and then a whole sheep of

And when at length thrice thirty years, and more,
Told him he soon must quit his earthly store,

his own was killed for their sole and entire use, and mutton was fed upon till it literally walked about his plate. His fire was supplied in the evening with the little bundle of sticks he had been fortunate enough to pick up in the course of his walk; and he was once caught in purloining a crow's nest for this very purpose. As to his cloaths, himself, like his uncle Sir Hervey, was still supplied gratis from the wardrobe, which was not yet quite exhausted, of their more gay and gallant ancestor Sir Jervaise. To Mr. Elwes it was of no consequence what the coat consisted of, whether it were of plain brown cloth, or of green brocaded but tarnished velvet—he wore it till, from very rags, it was ready to drop from his shoulders. To these he was fortunate enough to add a prize, which he found one morning in the course of his travels around his own manor, discarded and thrown into a ditch—this was the cast-off wig of some beggar, which he greedily seized and made use of for himself. Thus whimsically accoutered, meagre as famine, with a long unshaven beard, the taudry refuse of the slash-sleeved velvet dress of Sir Jervaise, his head covered with the filthy stray wig, whose lawful owner was probably at that time dead of disease, surmounted with an old red velvet cap, and armed with a capacious club, resting himself on the grass, and enjoying the banquet of a little dry or mouldy bread, and the water that bubbled by at his feet—he must have had to the accidental passenger a more grotesque appearance than the hermit She-rasmin to Sir Huon, with his apparel of cat-skins in the wilderness of Palestine:

———— Plötzlich stund vor ihm ein mann von rauher gestalt,
Mit einem mantel bedekt von wilden katzenfellen,
Der grob zusammengeflickt die rauhen schenkel schlug;
Ein graulich schwarzer bart hieng ihm in krausen wellen
Bis auf den magen herab, und auf der schulter trug
Er einen zedernast, als keule, dick genug
Den grössten stier auf einen schlag zu fällen.

In rush-light gleam, on paper-scrap, by stealth
Bequeathed the full half-million of his wealth.

A description partly perhaps borrowed from the following of Tasso,
Gerus. cant. iv. 6.

Siede Pluton nel mezzo, e con la destra
Sostien lo scettro ruvido e pesante :
Nè tanto scoglio in mar, nè rupe alpestra,
Ne pur Calpe s'innalza, o'l magno Atlante,
Ch'anzi lui non paresse un picciol colle ;
Si la gran fronte, e le gran corna estolle.

Orrida maestà nel fero aspetto
Terrore accresce, e più superbo il rende :
Rosseggiam gli occhi, e di veneno infetto,
Come infausta cometa, il guardo splende :
Gl'involve il mento, e su l'irsuto petto
Ispida e folta la gran barba scende.

And yet so false is that libel upon human-nature which asserts that man is naturally vicious, that even this sordid miser, who seemed to live for himself alone, or rather for the gold he was daily accumulating beyond his own power of counting it, is reported to have had some good qualities. He was three times returned to Parliament as representative for Berkshire, having been nominated by Lord Craven, in order to preserve the peace of the county ; with the express condition however, on his own part, that his election should cost him nothing ; and, during the whole period of the twelve years of his parliamentary career, he never asked a favour of the minister, nor gave a vote contrary to the dictates of his conscience. His election to the senate cost him *eighteen-pence* alone, and he at last only forbore from being a candidate in consequence of the expence of an opposition with which he was threatened. Mr. Elwes was also extremely polite in his manners, easy in his disposition, and never

But come, O come! thou Power jocose and free,
Ycleped by grey-beards **PRODIGALITY**;

regarded personal trouble in conferring a kindness upon his neighbours, when personal trouble alone was requisite, and expence was out of the question. He died, at a very advanced age, in the year 1786, leaving property behind him to the value of *eight hundred thousand pounds*, notwithstanding, by large offers of advantage, and other inducements to lend, he had lost in the course of his life not less than a hundred and fifty thousand pounds more. His entailed estates fell into the possession of his relation Mr. Timms; but the whole of the rest, amounting to about five hundred thousand pounds, he bequeathed by will to his two illegitimate sons—Mr. G. and Mr. J. Elwes, who, from all I have been able to learn, are daily exhibiting strong proofs that, together with the fortune, they possess the hereditary virtue of their ancestors.

14. *The miser Jennings*] The late William Jennings, Esq. of Acton-Hall, Suffolk, was a neighbour, and, I believe, an acquaintance, of Mr. Elwes of Stoke. He died in 1797, and in the 97th year of his age, leaving behind him property to the amount of nearly one million sterling. The character of this miser is in some respects different from that of the former, and, although not quite so extravagant in his penury, he seems to have exhibited a more depraved mind. His father died when he was on the point of completing a most sumptuous and magnificent country-seat, which, for the grandeur of its hall, and the massy elegance of its marble chimney-pieces, as well as the beauty and extent of its stables and other offices, is totally unrivalled in that part of the country, and is excelled in few others. The staircase, however, and one entire wing of the house, which was to have been principally devoted to a vast and superb ball-room, were left totally incomplete; and notwithstanding the son, when he attained his majority, found himself possessed, in real and personal estate, of not less than two hundred thousand pounds, he never added

Come with thy liberal heart, thy coffers ope,
 Thy pregnant Fancy boundless in her scope,

another stroke to the unfinished structure, which remains to this moment in precisely the same state in which it was left on the decease of its more worthy projector. In this extensive palace, nevertheless, for it scarcely deserves a meaner appellation, Mr. Jennings resided, when in the country, to the latest hour of his life—yet not in the finished and family compartments, but merely in the basement floor alone, which, by being not less than ten or fifteen feet below the surface of the court, and illuminated by small and heavy windows, admitted but very seldom the reviving rays of the sun in any direction. Here, on a level with most of the offices of this superb pile of building, in the midst of his servants, was his breakfast-room, his dining-room, and his bed-chamber, the entire furniture of which was of his own procuring, and consequently very mean, and its whole value perhaps not exceeding twenty pounds: nor were the rooms above, although (excepting those in the wing I have already pointed out) all completely finished and magnificently furnished by his father, ever opened but once during the whole period of his possessing them, which extended to nearly a century. He had, nevertheless, more family pride than Mr. Elwes, and maintained a table in some degree superior. In this dark and miserable compartment of the house his dinner was always served up, even when he was alone, and he was seldom otherwise, in family plate; nor, if any portion remained after the wants of his diminutive household had been satisfied, would he suffer it to be again introduced to assist in the dinner of the ensuing day. The poor, however, were never benefited by this profusion of diet; for it was his express order, and an order uniformly adhered to, that the surplus should be distributed among his dogs. He was never known, throughout the whole period of his life, to exhibit one single charitable action; and so cold and unsocial was his animal constitution, that a male friend was scarcely ever invited to sleep beneath

Peace, Plenty, Pleasure with voluptuous eye,
And Fashion flaunting every rainbow dye, 30

his roof, and there is no instance of a female of any description having been indebted to him for the hospitality of a single night :

Non sa quel che sia amor, non sa che vaglia

La caritate.

In these respects he was a character infinitely more despicable than his neighbour, who at all times evinced the utmost degree of politeness and gallantry to the fair sex ; and who, if he with-held his hand from the needy, with-held it in an equal degree from himself. In his mode of increasing his property, Mr. Jennings was also a more contemptible miser. Elwes, when in London, frequented occasionally the gaming table, but it was to participate with his associates in the various chances of the dice. Jennings, too, frequented it, and was in reality, at one period of his life, an habitual attendant at Brookes's or White's : but it was not to partake in the multiplied fortunes of gambling, but to accommodate the unlucky with money for the evening, and to draw an enormous profit from the general loss. I have been informed, that for every thousand pounds he thus advanced he received the next morning a thousand guineas. To enable him to persevere steadily in this profitable concern, he ventured to purchase a house in Grosvenor-square, where, indeed, he occasionally resided to the day of his death, and long after the infirmities of age compelled him to relinquish his nefarious traffic. Upon quitting either his town or country house he was accustomed to draw up, with his own hand, an inventory of articles left behind, even to the minutest and most insignificant ; and to examine them with the most rigid scrutiny on his return, to satisfy himself that he had not been wronged of his property. The arrangement of this catalogue, when he was quitting the country, was attended with no small degree of labour ; for, according to the fashion of our fore-fathers, almost all the chimney-pieces throughout the house had been left to him furnished with an

And Wit and Wine, and Madrigals and Mirth,
 Whate'er can make a paradise of earth,—

infinite variety of pieces of china, minute as well as large: every little dog and duck, however, every little tea-cup, ewer, and other toy, was duly noticed, and expected to be found on his return, not only uninjured, but accurately occupying its immediate post.

To diminish the expence of wages paid to his housekeeper (or rather the old woman who kept his house), he used to allow it to be seen by strangers; and, like a noble duke and duchess of the present day, to permit her to add to her wages the gratuities offered on such occasions. The bargain being thus mutually acceded to, the house was equally open for inspection whether he were within it or not; and, in the former case, when the company had reached the subterranean floor where he constantly resided, he used to remove from room to room till the whole had been visited. He maintained but a small circle of acquaintance in the country; he did not like, however, to be totally without occasional company; and induced some few gentlemen to pay him morning visits, and to profess a considerable friendship for him by the promise of legacies in his will. And, so far indeed as related to the literal promise itself, he punctually fulfilled it—for he not only made his will, but bequeathed the expected legacies: yet he took effectual care, at the same time, that neither his promises nor his will should be possessed of much validity, for he never executed the latter; and his entire property, on his death, amounting to little less than a million sterling, was in the first instance likely to become the subject of a chancery-suit between two noble families who advanced an equal claim of heirship. This suit, however, was shortly afterwards dropped, upon an agreement between the parties to divide the property in tranquillity. The only trait I have ever heard creditable to the character of this miser is, that he never oppressed his tenants: he would never advance them a shilling for their accommodation, but he never raised their rents,

Can teach us far, O far ! to banish sorrow,
To live to-day, and think not of to-morrow,—

nor distressed them for want of punctuality in their payments. And yet, while he thus rigidly forbore from every act of kindness and charity, he was, for the last twenty years previous to his death, losing upwards of two thousand pounds annually by the large sums of money he retained unemployed in the hands of his bankers. He kept cash at two separate houses ; and it was discovered, at his death, that in one of them he had never possessed less than twenty thousand pounds for the twenty years previous : and in the other he had uniformly had a larger sum for a longer period of time.

18. *Where Fuller plied the trade of pounds and pence.*] The mode of acquiring money pursued by the late William Fuller, Esq. of Lombard-street, was very different from that of the two misers of whom I have already given anecdotes. Fuller had no patrimony to commence with ; and considering that, without any such pecuniary basis, he eventually accumulated, by his own industry and parsimony alone, little less than half a million sterling, he exhibits a far stronger instance of immense gain than either Mr. Elwes or Mr. Jennings, who did little more than suffer their patrimonial property to augment in proportion to its legal interest. The father of Fuller, as I have been informed, was a dissenting minister ; and he himself, in the earlier part of his life, was the master of a reputable academy. But the *practice* of pounds, shillings, and pence, was more congenial to his feelings than the *theory* : and when banking was far less common than in the present day, he relinquished the care of his academy, and established himself in this more profitable line. Nothing could exceed the miserable and miserly appearance of this man, arrayed, as he commonly was, in an old crimson velvet cap, and a suit of cloaths for which no wandering Jew could have afforded him half-a-crown without being a loser. The confined and impure atmosphere of Lombard-street did not, however, agree with his health ; and he, like Elwes and

Come, Power divine! with these thy favorite band, 35
And let us lightly trip it through the land.

Jennings, was compelled to burden himself with the expence of a country-house. This, house, however, was not quite so large as those occupied by either of the former. It was a little cottage, or rather hut, as I am informed, in the hamlet of Ponder's-End, just affording one parlour, and two chambers for himself and his son, who proved effectually to be bone of his own bone, by the equal avidity with which he united in the hunt after gold; and who, dying a few years anterior to his father, added his own bulky savings—

———ignotum argenti pondus et auri,

to those his father was already in possession of. In this rural retirement, a mutton-chop a-piece, and a pint of porter between the two, formed an ample banquet for the day; and, like Sir Harvey Elwes and his nephew, when the evening darkened around them, they retired to bed to avoid the expence of candle-light. Old Fuller, nevertheless, did not, like the family of the Elwes, exhibit in his own person the portrait of famine: his form was less meagre than bloated, and inclined, in no inconsiderable degree, to that dropsical character under which the Spanish poet *Ercilla* has represented the insatiable passion of avarice. *Araucana*, cant. iii.

O incurabil mal! o grand fatiga!
Con tanta diligencia alimentada;
Vicio commun, y pegajosa liga,
Voluntad sin razon desenfrenada;
Del provecho, y ben publico enemiga,
Sedienta bestia, hydropica hinchada,
Principio y fin de todos nuestros males,
O *insaciable codicia* de mortales.

See ! the wide world, all harmony and love ;
 Expects and hails thine advent from above ;

While the old man was able, he used to walk to town on foot every morning, and return into the country in the same manner every afternoon, as soon as the business of the day was transacted. But when he became debilitated by the infirmities of age, it was necessary to travel either on horseback or in the stage, and to be attended by a servant to take care of him. This was altogether an expence which he was perpetually fearful would be the ruin of him ; and particularly as, in consequence of the man's incapacity for writing, he could not be employed in the counting-house. To diminish this expence in some measure, he thought of an ingenious contrivance, and actually let him out every day to a druggist, during the time of his being in town, for the purpose of beating the mortar, engaging the druggist to provide him with a breakfast and dinner for the labour the man thus performed. A very few years before his death, and when he was totally incapable of propagating his likeness in any other way, he conceived a strange desire to have his portrait taken, and applied to an ingenious artist in the city to this effect, in a dress of more than ordinary poverty, that he might be the better able to make a good bargain. Upon demanding the price of a three-quarter picture, the painter asked him seven guineas and a half. This the old miser thought a most enormous sum, and declared himself totally unable to advance it with convenience. He offered five guineas ; and the artist, who was at that time in want of business, at length agreed to his proposal, and took his address. On the ensuing morning he paid him his first visit, and was astonished to find that the man who had applied to him in a state of such apparent indigence was the wealthy and well-known William Fuller. Having made the bargain, nothing, however, remained for him but to fulfil it ; and this he did so much to the satisfaction of the old banker, that he requested, as a particular favour, that the artist would take it home and make two copies

Behold through every scene, through every state,
The high, the low, the little, and the great, 40

from the original painting. The young artist readily assented; and, upon producing the whole together, Fuller offered him the five guineas for which he had at first agreed. The painter, however, demanded fifteen, being five for each picture. Fuller was extremely indignant, and declared that he was most unconscionably imposed upon; that the original agreement was for five; and that, as to the copies, they were to be given him as a matter of favour. The painter, nevertheless, would not relax, and he threw him the money with most abusive wrath.

In a manner not dissimilar, he once sallied forth for a physician of eminence, to attend, as he told him, a poor sick woman who was an object of real charity, and whom he largely contributed to support. The physician accompanied this truly-charitable man, and found, on an old mattress in a garret, with a most scanty supply of furniture and nourishment, the woman referred to, who, from age and infirmities, it was very plain, had nearly numbered her days. He prescribed for her, was most heartily thanked by his employer, and earnestly requested to repeat his visits daily; but beyond these hearty thanks he never received one farthing: and yet the reader will be astonished to learn, as the physician was himself on his first discovery of the fact, that this indigent old woman, who was so truly an object of charity, was no less than the very sister of the penurious hero of our tale:

Quid non mortalia pectora cogis
Auri sacra fames!

It should be stated, to the honour of the executors of this extraordinary miser, that the physician here referred to has been lately remunerated in a more solid and satisfactory manner than by the empty gift of thanks.

Behold thee welcomed by ten thousand eyes !

Behold ten thousand fragrant altars rise !

The fact alluded to in the text, concerning his having retained his clerks upon lower wages than were offered in any other banking-house in the city, by promising them legacies upon his decease, is a well known truth:—promises, nevertheless, which he adhered to in no one instance whatsoever. His will he drew up himself, to save the expence of employing an attorney, and upon the scrap of an old letter, one night, as it is supposed, when he was at his lodgings in the country, but of which no one was apprised at the time; and in this extraordinary manner he bequeathed the enormous sum of very little less than five hundred thousand pounds, accumulated by an equal proportion of industry and avarice.

And yet it is said that even this miser, as well as the two former, did not pass through life without his good deeds; and that if he were unjust to those immediately around him, he was occasionally generous to strangers, and exercised some few acts of charitable contribution. If this be true, and I have heard it from quarters that prohibit doubt, it only demonstrates, by an additional example, the resemblance of all extremes; and teaches us that it is easier for the miser, as well as for the spendthrift,—for William Fuller as well as Charles Surface—to be generous than to be just.

29. *Peace, Plenty, Pleasure with voluptuous eye.*] Not widely dissimilar from the following of M. Stäudlin, though addressed to a different power :

Wer bist du? Glänzt in deinen hohen Händen
Des segens unerschöpflich füllhorn nicht?—
Der stralengürtel deiner üpp'gen lenden
Ist junge Kraft, dein antlitz Morgenlicht.

Bends every knee, and Nature at the sight
Shouts with a roar—an earthquake of delight!

Turn where we may, through every spot displayed,
Devote to commerce, agriculture, trade— 46
Though one unbounded stir for wealth controul
Each act, each thought, each fibre of the soul;
Say, does this liberal age one proof afford
There yet exists the sordid wish to hoard? 50
How wide soe'er the strife to gain extend
Still wider spreads the generous strife to spend—
This the prime point. Our amplest coffers hence,
Like the famed urn the fabling Greeks dispense,
Fed by the treacherous brides their lords who slew, 55
Though ever filled are ever empty too.

44. *Shouts with a roar—an earthquake of delight!*] Oberon, I. 62.

Ein helles jubelgeschrey
Schallt an die wolken.

I leave the reader to determine which of these two passages is
possest of most energy and force:—the Germans must not usurp
all the boldness that language is capable of, to the exclusion of our-
selves.

See with what sweet complacency the band
Of patriot chiefs, who sway this laughing land,

55. *Fed by the treacherous brides their lords who slew.]* Tibul. I.
iii. 79.

Et Danaï proles, Veneris quæ numina læsit,

In cava Lethæas dolia portat aquas.

I am little disposed to repeat in this place the trite and, as it now appears, untrue genealogy of these unfaithful fair, the

Danaï genus

Infame, —

as it has hitherto been related by mythologists and fabulous historians:—but I cannot avoid noticing, to such of my readers as are yet unacquainted with the fact, the discovery which those erudite investigators of Babylonian, and other equally mysterious, figments, Mr. Bryant and Mr. Allwood, who may justly be entitled the Garter King at Arms, and the Windsor Herald of all ancient chronology—the true $\Psi\Omega\Gamma\Gamma\Omega\Omega\Omega\Omega\Omega\Omega\Omega$ and פנתפננה , the official interpreters of all historic mysteries—I say I cannot avoid noticing the important discovery which these gentlemen have made in the history of tradition; by which it is clearly ascertained that Danaüs, instead of being king of the Argives, was of much earlier date, and, in reality, king of the ark, *erech*, *Mēn*, *Μην*, Σιν (*Hip*) or ship, which floated upon the surface of the unfathomable deep during the period of the universal deluge: that in reality he was Noah himself, and the fifty daughters, here spoken of, damsels begotten by him upon the vessel in which he sailed, whose capacious and procreating womb contained within itself, at one period, all animated nature, and was the Παθηρ (*Athor*) or *Αφροδιτη* of the Egyptians, the *Δημητηρ* of the Greeks, the *Venus* of the Romans, and the true prototype of the great mundane egg of the Hindus and other oriental nations, sus-

Hear, from the Minister's complacent tongue,
 What millions from the crowd must yet be wrung! 60
 How quick proposed—how quick, with zeal profuse,
 Fresh millions follow for the public use!
 Mark next the strife—a trait of noblest kind,
 Their country, country foremost in their mind—
 With which Jews, Christians, Infidels, contend 65
 To gorge the Treasury, and the state befriend.

pendent in the liquid chaos of nature, and overshadowed by the protecting power of the Pelops, P'-El-Ops, or "winged serpent god"—the $\rho\omega\gamma$, أوب , إون , or Οφίς , of the Egyptians, Persians, Chaldees, and Greeks. At what time, however, these treacherous daughters were begotten this newly-invented fable has not yet informed us; whether during the storm of the deluge itself, amidst conflicting elements, and hence their cruel disposition, like that attributed to Achilles by his friend Patroclus, Il. II. 34.

——— γλαυκή δὲ σε τίκτε θάλασσα,
 Πέτραι τ' ἠλιζατοί, ὅτι τοι νοός ἐστιν ἀπήνης·

or whether, some time afterwards, when, forgetful of the dangers he had encountered, the newly discovered Danaüs, elated with the juice of the vine he had planted, once more ventured upon a shorter excursion in the divine ark,—as Jupiter persuaded the fair Europa to venture on an excursion upon his golden back, $\delta\epsilon\mu\alpha\varsigma$ $\xi\alpha\nu\theta\rho\chi\rho\omicron\omicron\nu$ —and engendered these treacherous damsels on the treacherous element of the Ocean, Lucr. v. 1002.

——— placidi pellacia Ponti,
 Subdola perlicere in fraudem ridentibus undis.

Then to that Treasury hie thee, the vast hold

Whose shores enclasp the rushing tide of gold ;

Unclose its massy portals, and thy gaze

Feast on the fulness of th' o'erflowing blaze. 70

Heavens ! what a scene—the total tide is fled,

Not one sole guinea shows its monarch's head :

All, all is empty—empty as the greet

On gala-days of courtiers when they meet ;

Empty as pocket by the footpad picked, 75

Or blows that CANNING's wit would fain inflict ;

Empty as P——r's promises of joy,

Or BRYANT's learning when bestowed on Troy ;

77. *Empty as P——r's promises of joy.*] It is to be hoped, however, for the benefit of this veteran admiral's fair bride, who, it seems, is nearly fifty years younger than himself, that these promises are not so empty as the malicious world has hitherto represented them. It is true the lady from whom he has lately obtained a divorce was not altogether satisfied—and has repeatedly urged such dissatisfaction as an apology for her listening to the offers of the royal duke, who, with great gallantry, endeavoured to ameliorate her misfortunes. But it should not be forgotten, that at the very period in which Lady P. was thus happily engaged at home, Sir H. himself, in spite of his years, was paying the most kind and flattering attention to the Countess —, a French lady, whom he humanely accommodated with a passage in his own ship, and a place in his own cabin. It should

Or emptier still, if ought we thus can style,
Empty as late the farce performed at Lisle. 80

not be forgotten, moreover, that such was the opinion of the house of peers of this very fact, and of the gallant admiral's powers of action, that the anecdote here alluded to had nearly proved a complete bar to the divorce he was so earnestly soliciting; and that nothing but the testimony of Lady P. herself was capable of convincing their lordships that the countess had sustained no injury in this empty amour.

Il vecchio allora che'l desio lo spinge
Di se presume, e spera far gran cose;
Si sganna poi ch'al paragon si stringe.—Ariost. Sat. I.

78. *Or Bryant's learning when bestowed on Troy.*] No man can have a higher opinion of the literary powers of Mr. Bryant than the writer of this poem. He is an inexhaustible fountain of learning, from whose overflowing spring the whole republic of letters may be deeply and perpetually regaled without impoverishing it: but, like Dr. Darwin, he is a man of imagination as well as learning; and he is perpetually proving to us, in direct opposition to a celebrated axiom of Mr. Pope, that if, in scientific pursuits,

— shallow draughts intoxicate the brain,—
“drinking largely” does *not always* “sober us again.” His renowned “Dissertation concerning the War of Troy,” intended to “shew that no such expedition was ever undertaken, and that no such city of Phrygia existed,” might have been entitled to approbation as the result of ingenious pleasantry: but when seriously advanced as an article of unhesitating belief, instead of being entitled to approbation, it becomes an object of ridicule. To conceive that Homer has given a kind of exoteric statement of his own history under that of Ulysses, whom the poet represents as having not only been a party

Ask you, where now the glittering deluge strays?
 What winds transport it, and what realm surveys?
 Behold yon compass!—and where'er its hand
 Can lead th' adventurous bark from land to land,
 Eastward and west, o'er friend alike and foe, 85
 Where blade can spring or vital breezes blow,
 Where wisdom can be bought or virtue sold,
 Spreads, free as air, the boon of British gold.
 Thus, patrons of the world, abroad we pour,
 O blest benevolence! our amplest store: 90

present, but a party principally concerned in the fall of this celebrated city,—a city not in Phrygia but in Egypt,—has always appeared to me to involve no small degree of incongruity. But whether this remark be just or not, while the very accurate and concurring geography of the Troad, exhibited by M. Chevalier, Mr. Dallaway, and Mr. Morritt, and their very powerful and conclusive arguments remain upon record, the inanity of Mr. Bryant's Dissertation must be incontestible, and the school-boy and the scholar may exclaim with equal exultation,

————— fuit Ilium et ingens

Gloria Teucrorum.

80. *Empty as late the furce performed at Lisle.*] The emptiness of this has been so fully substantiated, if I may be allowed such an expression, by different speeches of almost every cabinet minister since the date of its occurrence, that an attempt to demonstrate its annihilation would be as useless as to prove the existence of the national debt or of the income tax.

Yet, duly prudent, from the mass cashier
 Some portion still for men of merit here—
 Immortal names, whom every muse should sing,
 Beloved alike of people and of king:—
 Sententious PITT, whose mouth, though ever ope, 95
 Yet never uttered one redundant trope;
 GRENVILLE, unmatched for diplomatic skill,
 Of courteous phrase, and prompt luxuriant quill;
 The firm inflexible DUNDAS;—and him
 The man of war, and eke of merry pim, 100
 WINDHAM by name, an arch facetious wag,
 Who slips the cat too frequent from the bag;
 And CANNING, HAMMOND, HAWKESBURY, and LONG,
 NEPEAN and ROSE, and all th' inferior throng,
 On scraps of cheese and candles'-ends, who clear 105
 Not more than twice nine thousand pounds a-year.

102. *Who slips the cat too frequent from the bag.*] That I may not be accused of plagiarism, I here freely confess that I am indebted for this elegant metaphor to Mr. Windham himself, who is well known to possess as large a store of similar adages as Sancho Panca, and to apply them with an equal discrimination.

106. *Not more than twice nine thousand pounds a-year.*] My readers can none of them have hitherto forgotten the very warm and gene-

For these with joy we toil from earliest dawn,
 Yield tenth o'er tenth till more than half be gone:
 Yet such th' unbounded wealth by heaven assigned
 Each views an Orm, an Indus still behind ; 110
 And, taught thus nobly, pants with patriot haste
 To join the strife of luxury and waste.

Through this vast city, e'en mid Winter's reign,
 Thick wove with vapours hostile to the brain,
 From morn to noon, from noon to utmost night, 115
 How flies our cash in purchase of delight :

rous opposition of Mr. Windham to the motion brought forward in Parliament, a few sessions ago, for an examination into the fees and salaries of the officers employed in many of the departments under government. Some trifling degree of saving to the public he was ready to allow might probably ensue ; but to wrench from the different clerks, who would principally become the subjects of such an innovation, the *cheese-parings and candles'-ends* they were suffered to appropriate, would be highly injurious to them, and altogether degrading to the dignity of a rich and honourable nation. The majority of the house, however, thought otherwise ; an examination was decided upon ; a committee was appointed to conduct it ; and in their report to the house, they specified that Mr. Lewis, father of the celebrated romance-member of parliament, and first clerk in Mr. Windham's own department, possessed a clear income, from fees and salary, of *eighteen thousand pounds sterling* by the year.—There are several of the German principalities whose entire rental does not amount to half this sum.

A thousand gorgeous shops, in rich array,
 Stocked without payment or the means to pay;
 A thousand shows, where wonder never fails,
 Museums, pictures, automats, and sales; 120
 Afric and India emptied of wild beasts;
 Dwarfs, giants, jugglers, charities, and feasts,
 Drain the last lurking pound, and turn us o'er
 To Providence and trade for future store.
 But chief when Darkness his Cimmerian pall 125
 Throws, dipt in hell, around the restless ball,
 Throng our sublimest raptures. Banti now
 To spruce sopranos pours her turtle vow;
 And, by the church unawed, th' Arcadian trains
 Still swell to passion DURHAM's pious veins. 130
 Here haste we headlong; or, with equal rage,
 Press, e'en to bursting, the plebeian stage,

125. *But chief when Darkness his Cimmerian pall.*] *Odyss. A. 14.*

Ενθα δὲ Κιμμεριῶν ἀνδρῶν δῆμος τε, πόλις τε,
 Ἡεὶ καὶ νεφέλῃ κεκαλυμμένοι, εἶδε ποτ' αὐτὸς
 Ἡελίος φαέθων ἐπὶ δεκρῆται ἀντινεσσῶν,
 Οὐδ' ὅποτ' ἀν' στείχῃσι πρὸς θράνον ἀστεροεντα,
 Οὐθ' ὅταν αἰψ' ἐπιγαίαν ἀπ' θράνοθεν προτραπήται.

Where SHAKSPEARE'S copies GARRICK erst pourtrayed
 So true, that Nature knew not which she made;
 Laughed o'er facetious FOOTE, with bursting zone,
 And took his well-aped humours for her own. 136
 But sketched from nature, and to nature tied,
 No change the drawling drama then supplied;
 And o'er the same stale piece, from year to year,
 Oft hung our sires, unwearied still to hear. 140
 Now better taught, from novelty or freak,
 We change both plays and players every week;
 Truth, nature, reason, elegance, and grace,
 As worn-out subjects, from the drama chace;
 And trust to rant, buffoonery, and show, 145
 To raise our rapture, or complete our woe.
 Talk not of public wants, or public wrongs,
 Here turn thy steps to harmony and songs;
 Here where each eye-ball sparkles with delight,
 Each dwindling purse can still command the sight;
 Eve after eve th' o'erloaded area try, 151
 And give thy country's libeller the lie.

But WINTER closes, the revolving year,
 Through heaven advancing, bounds his broad career.
 Yet not with Winter, cease whene'er he may, 155
 In March or August, cease we to be gay,—
 Spring, hay-tide, harvest, all alike dispense
 Wealth to the purse, and pleasure to the sense.

Lo! on the lion mounted, when on high
 The red-haired Summer blazes through the sky, 160
 Phrensied with fever,—and all earth below
 Bids the bland west, th' Etesian breezes blow,—
 Forth pours each sun-baked city to the plains,
 Founts, floods, and valleys, her innumerable trains:
 See where they rush, in wild impetuous chace, 165
 Youth, manhood, age,—a merry-making race,
 Loaded full deep with substitute for gold,
 And ripe for bliss where bliss may best be sold!

166. *Youth, manhood, age,—a merry-making race.*] Of these we
 may justly say with Ercilla, Arauc. cant. x.

Con juegos, pruebas, danças, y alegrias,
 Gastaron sin aguel algunos dias.

Why need the Muse the random paths pursue
 Or random frolicks of the joyous crew, 170
 Now stretched at large, on every face a smile,
 O'er all the bosom of this parent isle ;
 From loud-mouthed Margate, with insatiate eye,
 Waiting, each tide, fresh cargoes of supply,
 To distant Weymouth, whose luxuriant strand 175
 Fattens beneath the Monarch's bounteous hand ?
 Where Ocean yearly, as he glads the town,
 Renews his homage to the British crown,
 And, round the royal maids, the Tritons press 179
 To kiss those charms which none must else possess ?
 Why down the dales of Cheltenham plunge her wing,
 Where FARQUHAR leads the men who lead the King ;
 Writes, stern decree ! their maddened brains to brace,
 Retirement, temperance, and change of place ; 184
 Feeds them with steel, each ruling passion reins —
 DUNDAS from church, from women PITT restrains ?

182. ——— *the men who lead the King.*] This, as is obvious, was written before the late unexpected changes in the ministry.

These wanderings why pursue? the health that hence,
 The buxom bliss that flows through every sense;
 The generous exercise alike that tries,
 Night after night, and skies succeeding skies, 190
 The melting nerves, the strength of man and beast,
 Whence from the bones th' unwieldy fat is fleeced;
 The soft, sound sleep commencing with the dawn,
 The noon-day breakfast cheered with many a yawn;
 The chaste lavation to the skin so dear, 195
 The long-drawn lounge o'er cliff, parade, or pier,
 The grave discourse, like heavenly dews that drop,
 Maintained on *nothing* in the toy-man's shop,—
 Exhaustless theme! in many an earlier age
 Alone pursued by poet, priest, and sage; 200

190. ———— *skies succeeding skies.*] Lucret. lib. vi. 1132.

————— *cœli mutemur amictum.*

199. ———— *in many an earlier age* } Thus Persius,
 Alone pursued by poet, priest, and sage. } Sat. iii.

De nihil nihil, in nihilum nil posse reverti.

To the same effect, Lucretius, lib. i. 156.

Quas ob res, ubi viderimus, nihil posse creari
 De nihilo, tum, quod sequimur, jam rectius inde
 Perspiciemus.

Now, such the science of these nobler days,

The fruitful topic every tongue that sways?

And there can be no stronger proof of the increasing perfectibility of the human mind, than that this sublime source of literary contest, which used to be confined to the poets and philosophers of earlier ages, should have now become the theme of every tongue, and almost the only fashionable topic of discourse.

In reality, nearly all the metaphysical disputes of the ancient philosophers originated from this *prolific* subject of NOTHING: the disquisitions of the Grecian sages, from Xenophanes to Plato and his successors, are full of it: the mathematicians of modern times have not neglected it (see note on v. 531 of the present canto); nor has it unfrequently given birth to some of the most brilliant ideas of modern poets. One of the best arguments in the Night Thoughts is upon this very topic, and it has become as popular as it deserves to be:

—————“ Had there e'er been nought,
Nought still had been ;—eternal there must be:
But what, eternal?” &c.

! The following passage from Klopstok is not dissimilar from the reasoning of Dr. Young, and is independently possessed of great beauty: *Messias, b. i.*

Erstgebohrner der schöpfung, wie war dir bey deinem hervorgehn,
Da, nach undankbarer ewigkeit, Gott zu dir sich herabliess
Und zu seiner herrlichkeit heiligen stäte dich weihte?
Dein unermesslicher kreis heraufgerufen zum daseyn
Bildete noch zu seiner gestalt sich: die schaffende stimme
Wandelte noch mit dem ersten getöse krystallener meere;
Ihre gestade, die sich, wie welten, zusammen gebirgten,
Hörten sie; noch kein unsterblicher nicht!—Da standest du, Schöpfer,
Auf dem neuen erahbenen throne dich selber betrachtend,
Einsam, und ernst. O jauchzt der denkenden goththeit engegen!

Why these pursue ? or paint the fond regards,
 The friendships pure, commenced at dice or cards ;
 Or where the reeking crowds, in volumes, press 205
 To hear some cast-off dramatist's address,—
 Quacks, gownsmen, gamblers, sharpers, fools and wits,
 Scotch, Irish, English, courtiers, clowns, and cits,—
 Communion blest ! begot by chance alone,
 Sinners and saints, unknowing and unknown ? 210
 To follow these 'twere needless. Scattered wide,
 O'er every hill, and dale, and reflux tide,
 Let them, remote, in countless manners, prove
 The reign of riches, luxury, and love.

O queen of isles ! enriched beyond the boast 215
 Of Thebes, of Colchis, or the Rhodian coast,
 Where heaven rained down, as fabling bards relate,
 Gold—till each mortal sank beneath the weight :

Damals, ja damals erschuf er euch seraphim, geistergeschöpfe,
 Voll von gedanken, voll mächtiger kräfte, des Schöpfers gedanken,
 Die er in euch von sich selber erschafft, anbetend zu fassen.
 Halleluja, ein feyrendes halleluja, o Erster !
 Sey dir von uns unaufhörlich gesungen ! zur Einsamkeit sprachst du,
 Sey nicht mehr ! und den wesen, Entwickelt euch ! halleluja.

All, erst, of pure Pactolus sung, whose sand
 Flowed, big with gold, along the laughing land ; 220
 Hesperia's fruits, or Heliade's aureat grief,
 Like yellow dew-drops wept from every leaf ;
 All feigned of Delos, where the God of Day,
 Born in her vales, vouchsafed a double sway ;

217. *Where heaven rained down, as fabling bards relate,* } Pindar,
Gold ————— } Olymp. vii.

ενθα ποτε)
 Βρεχε θεων βασιλευς ο μεγας
 Χρυσαις νιφαδεσσι πολιν.

219. ————— *whose sand* } Pactolus was not the only ri-
Flowed, big with gold, — } ver supposed to have been thus
 wealthy : Phasis, Hermus, and many others, had the same property
 attributed to them, and that too by grave historians as well as poets:
 thus Appian. de Bell. Mithrid. Χρυσοφορεσι δ' εκ τς Καυκασς πολλαι
 πηγαι ψηγμα αφανες.

221. ————— *Heliade's aureat grief.*] Thus Philostratus V. p. 211.
 Πευκης ειδος ετερον· λειβεσθαι δ' αιματι, καθαπερ τω χρυσω την 'Ηλιαδα
 αιγειρον.

223. *All feigned of Delos* —————] Callimachus, Od. ad Del.

Χρυσεα τοι τοτ' παντα θεμειλια γεινατο, Δηλε
 Χρυσω δε τροχοεσσα πανημερος ερρεε λιμνη,
 Χρυσειον δ' εκομισσε γενεθλιον εργος ελαιης,
 Χρυσω δε πλημμυρε βαθυς Ινωπος ελιχθεις,
 Αυτη δε χρυσοιο απ' υδρος ειλεο παιδα,
 Εν δ' εξαλευ κολποισιν.

Her golden soil, her fountains and her floods, 225

And, branched with gold, her rich resplendent woods;

All these golden tales Mr. Bryant traces to the different migrations of the Cusæans or descendants of Chus, whose name, he supposes, the Greeks, instead of rendering into their own language, *Xυσος* (Chusos), "by a fatal misprision, uniformly changed to a word more familiar to their ear, and rendered it *Χρυσος* (Chrusos) or *gold*;" and his posterity, instead of *Χυσαῖοι* (Chusæi), *Χρυσῆιοι* (Chrusæi) or *golden*. This is certainly an ingenious conjecture, but nothing more. Conceiving, as he does, that the Helladians, or ancient Greeks, were of Ammonian origin, the term *Chus* must, in any case, have been of earlier existence among them than *Χρυσος*, as being the name of their immediate progenitor; and, consequently, this latter cannot possibly be admitted for a moment to have been "a word more familiar to their ear," and the cause of this "fatal misprision." *Χρυσος*, moreover, is a compound term, and, as such, must have been of much later origin among themselves than *Chus*, which is, in itself, simple as well as dynastic. In reality, there appears to be no misprision whatever; for *Χρυσος*, instead of being a vitiated pronunciation of *Xυσος*, is obviously *Cur-Ees*, *Chur-Ees*, or *Chur-Eus*, "the radiance or lustre of the sun," with a Doric contraction and Greek termination, by which it is immediately transformed to *C'r-Eesos*, *Ch'r-Eusos*, *Chrēsos*, *Chrusos*, or *Χρυσος*, and was, doubtless, applied to *gold*, from the yellow glitter of this metal when polished, and, consequently, its resemblance to the refulgence of the sun. *Χρυσος*, therefore, instead of being a misprision of *Chus*, is derived from a different source, and descends from the same radical as *Κυρος*, *Cyrus*, *Κυριος*, *Κυρήνη*, *Καρητες*, all implying dignity or glory, and alluding, in their primitive sense, to the illustrious orb of the heavens. *Creas*, or *Creasna*, "the Sun," in the Erse tongue, is of the same origin; as is *Chreeshna* "the supreme deity" among the Hindus; and *Cores*, *Cor-* or *Cur-Ees*, implying the same idea, among the Persians. The

These all, if true, if such might ever be,
Were true alone as typified of thee. 228

two latter nations, however, and even the Greeks themselves, have terms derived from Chus, the grandson of Noah, as well as from Cor, Cur, or Chur, which, I admit, with Mr. Bryant, to have been of Ammonian origin, and to have been a title of the sun. Thus among the latter we meet with Colchis—Col-Chus, “the lofty or eminent Chus,” Ochus, Oc- or Uc-Chus, of similar import; Σκυθα, Σκυθια, (Scutha, Scuthia, or Scythia) contracted probably from Es-Chus or Es-Chush, and hence ‘S-chus, or ‘S-chush, with a Greek termination, “the illustrious Chushia, Chusia, or land of Chus.” Among the Orientals we have still in Persia both خزر (Chusr) and کرج (Curge), پول خراسان (Pool-i-Cur-asan, or the Curasan bridge): and even in China we meet with the province of Chūs-stan. Chus and Χρυσος (Chrusos) cannot therefore easily be conceived either convertible terms, or derived from the same original source. The primitive of Chus we are not, perhaps, very satisfactorily acquainted with: it appears indeed to be a radical of itself, and, in its metaphorical meaning, at least, like Chrusos, to imply worth or excellence: in consequence of which the Hebrew term כְּתִים (Cuthim) is even occasionally employed to signify *gold* or *golden*. The Persian حوش (Chush) is unquestionably of the same origin, and is an adjunct of large extent, implying excellent, beautiful, fair, charming, or lovely; and completely corresponds to the idea conveyed by the Greek term το καλον. Whiter is not very wild in his conjecture, in deducing the English word *kiss* from this Ammonian or Persian noun; and perhaps the more vulgar appellation *buss* may, in like manner, be derived from the Persian بوز (Puz), implying “the lip” or “mouth.” The mode of communication might easily be traced, if the present note, or even the present pamphlet, allowed me a sufficiency of time and space: but I have already trespassed on

When, in the base, infuriate days of Rome,
 The patriot bard, who wept his country's doom, 230
 Urged,—fatal precedent! too frequent since
 Copied by crowds disloyal to their prince,
 Vile Jacobins! the foulest pest of man,
 Spuing, like toads, their spawn where'er they can,—
 Urged all his friends to migrate, and explore 235
 The blest Canaries, and their precious ore,

both most egregiously, and have to beg the reader's pardon for having led him so far away from the main object of our pursuit.

227. *These all, if true, if such might ever be,* } Par. Lost, iv. 250.
Were only true as typified of thee.

———— Hesperian fables true,
 If true here only.

And in the present instance we need not exceed the truth: the magnificence of fable is useless.

Que por muyto, e por muyto que se afinem
 Nestas fabulas unas tão bem souhadas,
 A verdade que en conto nua e pura
 Vence toda grandiloqua escritur a

235. *Urged all his friends to migrate, and explore* } Hor. epod. xvi.
The blest Canaries, ——— } 39.

Vos, quibus est virtus, muliebrem tollite luctum,
 Hetrusca præter et volate littora
 Nos manet Oceanus circumvagus: arva, beata
 Petamus arva, divites et insulas:

He knew thee not, or, knowing, never guessed
 The boundless blessings by thy sons possessed.
 When valiant VASCO dared direct his helm
 O'er deeps unknown, towards earth's remotest realm,
 Sustained, and conquered, in tremendous cope, 241
 The giant Genius of the Cape of Hope,

Reddit ubi Cererem tellus inarata quotannis,
 Et imputata floret usque vinea;
 Germinat et nunquam fallentis termes olivæ,
 Suamque pulla ficus ornat arborem;
 Mella cavâ manant ex illice; montibus altis
 Levis crepante lympha desilit pede.

It should seem, from the advice here given by the poet, that the Romans had at this period no restrictive act of the senate compelling them to a residence in their own country. Among ourselves, however, such a statute is happily in full force; and no man is allowed to tear himself from the felicity of his native land without the consent of his majesty's ministers. So much does the paternal tenderness of modern governments surpass those of prior æras: and so superior in legislative wisdom is the present age to any that has preceded us.

241. *Sustained, and conquered, in tremendous cope,* } Whose tremendous form
The giant Genius of the Cape of Hope. }
 we find thus inimitably described by the Portuguese bard himself.
 Lusiad. cant. V. 39.

Nam acabava, quando huna figura
 Se nos mostra no ar, robusta, e valida;
 De disforme, e grandissima estatura
 O rosto carregado, a barba esqualida:

And showed, triumphant, to his dauntless train,
The long-sought regions rising o'er the main;

Os olhos encovados, e a postura
Medonha, e mà, e a cor terrena, e palida;
Cheos de terra, e crespos os cabellos,
A boca negra, os dentes amarellos.

Tam grande era de membros, que ben posso
Certificar, que esta era o segundo,
De Rodes estranhissimo Colosso
Que hum dos sete milagres foy do mundo, &c.

The former part of this terrific picture is admirably rendered by Mr. Mickle in his translation of this poem; but why he should have omitted the comparison introduced into the four last lines of the above passage, and indeed the whole of the thirty-ninth stanza, I am totally at a loss to determine. The entire painting has never been excelled; and, perhaps, never can be, in human language. It is worthy of all the praise bestowed upon it by the poet's very learned and excellent Spanish commentator, Manuel de Faria i Sousa. "*La eleccion* (says he) *que el poeta hizo de las palpebras, i la colocacion dellas, para pintar una disformidad monstruosa, son de manera, que hazen cerrar las alas al pensamiento, para que no consiga el desluzirlas: i assi yo las explico con el silencio, i con la admiracion antes que con la pluma.*"

It is probable, however, that he was indebted for a part of it, not merely to the description of Polyphemus in the *Odyssey*, or the figure of Creusa surveyed by Æneas in his sleep, but more largely still to the following of Ariosto, in which he delineates the horrible figure of Brunello. Orland. Furios. cant. iii.

Ha il capo ricciuto:

Le chiome ha nere, ed halla pelle fosca
Palido il viso, oltre il dover barbuto:
Gli occhi gonfiati, e guardatura losca,
Schiacciato il naso, e nelle ciglia hirsuto.

The bard who sung his labours, in reward, 245

Seized the bold rudder of the Lusian lord,

There is so much spirit and poetic excellence in the 49th and 50th canto, which continue the description of the same gigantic phantom, that I cannot forbear inserting the following lines :

Mais hia por diante o monstro horrendo
Dizendo nossos fados, quando alçado
Lhe disse eu : Quem es tu ? que esse estupendo
Corpo, certo me tem maravilhado.

A boca, e os olhos negros retorcendo,
E dando hum espantoso, e grande brado,
Me respondeo, com voz pesada, e amara
Como quem da pergunta lhe pesara.

Eu sou aquelle occulto, e grande Cabo,
A quem chãmais vos outros Tormentorio,
Que nunca a Ptolomeu, Pomponio, Estrabo,
Plinio, e quantos passaram fui notorio.

Having related his history, the dæmon thus vanishes away. Stanz. 60.

Assi contava, e con hum medouho choro
Subito de ante os olhos se apartou :
Desfez se a nuvem negra, e con hum sonoro
Bramido muyto longe o mar soou,
Eu levantando as manos ao sancto coro
Dos Anjos, que tam longe nos guiou,
A deos pedi, que removesse os duros
Casos que Adamastor contou futuros.

An accurate and unornamented history of this celebrated voyage, principally deduced from the Spanish of Manuel de Faria, is prefixed by Mr. Mickle to his elegant version of the Portuguese epic poem ; and another account of it, from the same authentic source, was last year presented to the public by the elaborate and indefatigable Dr.

And, rapt in fancy, bore him to the bowers,
 Where Venus reigns amid the rosy Hours;
 There, blest enchantment ! 'mid perennial shades,
 And velvet lawns whose verdure never fades, 250
 And founts, and floods, and flowers of every hue,
 And groups of nymphs, a goddess each to view,
 Disporting wild, and beckoning, as they rove,
 His bold compeers to join the dance of love,—

Vincent, in his *Periplus of the Erythræan Sea* ; and it forms, under his own hands, a document of high importance, in the substantiation of this questionable and anonymous production. The author has, moreover, communicated in the same chapter a satisfactory account of the previous expedition of Covilliam by land, and of Bartholomew Diaz by sea; the latter of whom actually passed the Cape eleven years anterior to the voyage of Gama, though he returned without having had the honour of discovering the continent of India.

248. *Where Venus reigns amid the rosy Hours.*] *Lusiad.* cant. ix. 40.

Ilha que nas entranhas do profundo
 Oceano, terey aparelhada,
 De doens de Flora, e Zephиро adornada.

Ali com mil refrescos, e manjares,
 Cominhos odoriferos, e rosas,
 Em cristalinos Paços singulares,
 Fermosos leytoz, e ellas mais fermosas;
 Enfim com mil deleytes nam vulgares,
 Os esperem as nimphas amorosas;
 De amor feridas, para lhe entregarem
 Quanto della os olhos cobiçarem.

Veiled in a shadowy robe, whose lucid lawn 255
 Half hid, and half gave all her charms to dawn,
 The queen of soft desires the hero guides
 Straight to the palace where herself presides,
 Gives to his lips the nectar of her breath,
 And through each fibre darts delicious death. 260

260. *And through each fibre darts delicious death.*] The verse is a humble imitation of the following bold and spirited couplet of the Portugueze. Cant. ix. st. 48.

E se feridas ainda estam vivendo,
 Serà para sentir que vam morrendo.

Upon which our poet's Spanish commentator justly observes:—
 “Ponderad la hermosura del pensar, y de la facilidad, y felicidad y
 alteza clara en explicar lo pensado. Puede aver cosa mas ben for-
 jada, ni di mejor lima para tal ocasion? No por vida mia.”—There
 is an obvious imitation of the couplet in the following passage from
 the *Floridante* of Bernardo Tasso:

E si morti non son, sono mal vivi,
 Poi che non ponno respirar a pena.

But Bernardo is not the only Italian bard who has attended to this
 glowing description of Camoens;—we meet with a more expanded
 reference to it in the following of Mario de Leo:

La morte gli è diletto, il viver noia,
 E s' esce dall' affanno, entra al martire,
 E brama morte, e s' avien poiche muoia
 Non però sente il gran dolor finire:
 Che sentendo il morir, tanta è la gioia
 Che more, e per che muor non puo morire.

So sunk, of late, 'mid soft Palermo's isle,
 In Beauty's lap, the Hero of the Nile,
 Relinquished fame, forgot his glorious scars,
 And moved a mass of feathers, silks, and stars.

The following stanza of the celebrated Ode of Sappho, which the poets of almost every language have vied with each other in translating as it deserves, cannot but arise to our recollection on a perusal of these extracts :

τομοι ταν

Καρδιαν εν στηθεσιν επτοασεν
 Ως ιδον σε, βρογχον· εμοι γαρ αυδας
 Ουδεν εθ' ηκει.

In the following beit of the amatorial Hafiz we have the same idea communicated, and in terms perhaps still more delicate :

بیش چشم تو بهیرم که دران بیماری
 میکند درد مرا از رخ ز بیای تو خوش

I die when near thee;—but, amid the strife,
 Thy cheeks of love still call me back to life.

262. ——— the hero of the Nile.] Gerus. Liber. cant. ix.

Prodigo del suo sangue, e del' altrui
 Avidissimamente è fatto avaro;
 Nè si conosce ben qual suo desire
 Paia maggior l'uccidere ò'l morire.

263. Relinquished fame, forgot his glorious scars.] This new exhibition of the old drama of Antony and Cleopatra is known to

But had the Lusian, when he tuned his rhymes, 265
Thee, Britain! known, and thy luxurious climes,
No more to Fancy's realms the bard had swerved,
To crown the victor-chief with bliss deserved,

all my readers; and, to speak the truth, it appears to have been performed *to the life*:

His captain's heart,

Which, in the scuffles of great fights, hath burst

The buckler in his breast, reneges all temper,

And is become the bellows and the fan

To cool a gipsy's lust.

The fate of the modern Cleopatra does not appear altogether decided: but as to our modern Antony, if we may credit the rumour of his first reception at St. James's, he experienced a fall nearly as mortifying as that of his predecessor.

His lordship is probably acquainted, by this time, not only with the barbarous Italian of Naples and Palermo, but the soft love-songs and moral precepts of the Asiatic poets. It would have been happy for him, if, in the midst of his dalliance—his “poisoned hours”—like the less culpable, but equally amorous Hafiz, he had occasionally exclaimed, and at the same time felt the force of the exclamation:

مرا در متزل جانان چم حاي عيش چون ۸دم
جر لر برياو ميرارد كم بر نر ير مكيها

For me how ill in bowers of love to play,

While the loud trump cries “Gird thee for the fray!”

Unlike the illustrious paramour of Cleopatra, the British hero has, however, regained his reputation, and triumphed over himself. His laurel-wreath will now flourish pure and unmixed; he is too far North to have it contaminated with the *myrtle*.

But sought thine unfictitious shores, and found
 Delights as pure as those of magic ground, 270
 Thy lawns as green, thy shades as richly lined,
 As fair thy daughters, and, I ween, as kind ;—
 Then too, illustrious bard ! whose laurel wreath
 Lives, and shall live when unborn ages breathe,
 Then had thyself, too, traced the blest domain 275
 Where Genius drops his poverty and pain,
 Enjoyed the hoary years that heaven supplied,
 Nor cursed, in want, thy country—cursed and died.

275. ————— the blest domain } Unfortunately
 Where Genius drops his poverty and pain. } this has not al-
 ways been true even in Great Britain :—the lives of Spencer, Milton,
 Otway, Chatterton, Savage, and many others that might be enumerated,
 testify too decisively that in former times the man of genius was not
 always honoured as he deserved to be. But the times are changed ;
 a new æra of taste, justice, and virtue, has happily commenced ; and,
 before the close even of the present canto, I trust every reader will
 be convinced, that not only in the department of poetry, but in every
 other where genius and talents are capable of displaying themselves,
 these, in our days, are never suffered to languish in cold neglect,

And waste their sweetness on the desert air.

278. Nor cursed, in want, thy country ———.] The life of the
 Portuguese poet was a series of misfortunes that has seldom been
 equalled even by those of his own profession. His family was ori-

Here none can starve! the sons of Genius least,—
 Their death deplored, their life a public feast. 280

ginally of Spain, and of noble blood. His grandfather, Vasco Perez de Caamans, fled from Castille to Lisbon upon a private dispute, and was handsomely provided for by king Ferdinand, the reigning Portuguese monarch, and married a Portuguese lady of noble family; but he afterwards incurred the displeasure of the Portuguese crown, and forfeited the estates that had been conferred on him. His family, shortly after its arrival in Portugal, took the name of Camoens. The father of our poet was commander of a vessel, and was shipwrecked and perished at Goa. Luis de Camoens, the son, of whom I am now writing, received his education at the university of Coimbra; he was afterwards introduced to the court at Lisbon, but, like his grandfather at Castille, was unlucky enough to engage in a private quarrel, which compelled him to fly from it. Disgusted with his native country, he quitted it to join the Portuguese army in India, where he was equally distinguished for his prowess and his poetry. He was afterwards stationed at Goa, where he lived for some time in affluence and tranquillity, and commenced his justly celebrated epic poem. The manners of this settlement were the most immoral and vicious that can easily be conceived. The noble and indignant soul of Camoens could not behold them without contempt; he satirised them in a poem of just severity; but he exposed himself thereby to the vengeance of the viceroy, Francisco Barreto, and was banished to China: even here, however, his talents and amenity found him friends, and he was appointed commissary of the Defunct in the island of Macao. At this Portuguese settlement he completed his *Lusiad*; and it contains to this moment a cave that bears his name, and where he is stated, by rumour, to have retired while composing it. On the removal of Francisco Barreto, he once more wished to return to Goa: he had acquired a sufficiency of wealth, and with it freighted a ship, in which he embarked for this settle-

See PORSON, swelled, with pension and beef-steak,
To giant-bulk—a Polypheme of Greek !

ment ; but, like his father, he was shipwrecked near the mouth of the river Mehon on the Chinese coast ; though, unlike his father, he did not actually perish by the accident : he lost, nevertheless, every farthing he was worth, and with extreme difficulty preserved the manuscript copy of his epic poem, swimming to the unknown shore with the sheets in his hand. He afterward reached Goa, where the same vicissitude of fortune still attended him ; at one time being courted by the government, and at another being thrown into prison for debt. At length he embarked for his native country, published his poem, and, by means of an elegant dedication of it to king Sebastian, obtained a pension of four thousand reals. Sebastian, however, fell shortly afterward at the battle of Alcazar, and his successor, cardinal Henry, ungenerously refused to continue the stipend. This was indeed a cruel blow upon the hopes of Camoens ;—he was reduced by it to all the misery of poverty, and, according to some historians, expired at length in an alms-house, in the sixty-second year of his age. To the neglect and ingratitude of his country he justly and severely alludes in a variety of passages in the *Lusiad*. Thus in canto viii.

Mas faltamlhes pincel, faltamlhes cores,
Honra, premio, favor, que as artes criam.

And again more fully in canto V.

Enfim nam ouve forte capitam
Que nam fosse tambem douto, e ciente,
Da Lacia, Grega, ou Barbara naçam,
Se nam de Portugueza tam somente.
Sem vergonha o nam digo, que a razam
De algun nam ser por versos excellente,

See PALEY, raised to dignity so high,

Beyond 'twere madness in the man to try!

He nam se ver prezado o verso, e rima

Porque quem nam sabe a arte a estima.

Por isso, e nam por falta de natura,

Nam ha tambem Virgilios nem Homeros, &c.

281. *See Porson, swelled with pension and beef-steak.*] The rotundity and rosy hue of this erudite scholar, and the princely income accruing from his professorship, form an example sufficient of itself to illustrate the general truth of the proposition now before us, and are altogether worthy of the merits of the first Greek proficient in Europe; but as the land throngs with clusters of similar instances, I shall present the reader with a few other samples. To be *niggardly* in this case would be to act inconsistently with the *liberality* on which I am descanting.

284. *Beyond 'twere madness in the man to try!'*] The first and great patron of Dr. Paley was the late very liberal and learned bishop of Carlisle. Through his intervention he acquired the present archdeaconry; although his "Evidences" have since brought him some collateral and minor preferments, as donations from the bishops of Lincoln and Durham. Unhappily for the religious liberties of the world at large, as well as for his own personal emolument, his original patron, however, is now dead; and, if the doctor be wise, he will not give himself the trouble to aspire after any superior dignities. His answer to Dr. Randolph, in defence of Dr. Law's "Considerations on the Propriety of requiring a Subscription to Articles of Faith," though printed nearly thirty years ago, is not yet forgotten by the ecclesiastical bench; and if it were, the following paragraph, extracted from the dedication prefixed to his "Moral and Political Philosophy," addressed to the late bishop of Carlisle, together with a number of other passages of similar import, would be sufficient to cut off all his hopes, root and

PARR, VINCENT, KNOX, in learning each a god, 285

Long since created ushers of the rod!

branch:—"Your lordship's researches have never lost sight of one purpose, namely, to recover the simplicity of the Gospel from beneath that load of unauthorised additions which the ignorance of some ages and the learning of others, the superstition of weak and the craft of designing men, have (unhappily for its interest) heaped upon it. And this purpose, I am convinced, was dictated by the purest motive; by a firm, and, I think, a just opinion, that whatever renders religion more rational renders it more credible; that he who, by a diligent and faithful examination of the original records, dismisses from the system one article which contradicts the apprehension, the experience, or the reasoning, of mankind, does more towards recommending the belief, and, with the belief, the influence of Christianity, to the understandings and consciences of serious inquirers, and, through them, to universal reception and authority, than can be effected by a thousand contenders for creeds and ordinances of human establishment."

286. *Long since created ushers of the rod!*] It is said, such is the ambition even of men in holy orders, and who are frequently inculcating the doctrine of humility and self-abasement, that none of these gentlemen are satisfied with the preferment they have yet obtained:—

In heavenly minds can such perverseness dwell?

This is the more to be lamented, because not one of them, excepting Dr. Vincent, has a chance of superior exaltation, notwithstanding the numerous changes that have of late taken place in the great political circle of this kingdom; in the course of which "the highways and hedges" have been actually beaten for "the maim, the lame, and the blind," of whom many have been "compelled to come in." As to the latter gentleman, friendship may probably do more for him

See OUSELEY knighted, WAKEFIELD fixt in place,
PRIESTLEY established 'mid a foreign race,

than the exercise of his own talents; and if his "Voyage of Researches," and his "Periplus of the Erythræan Sea," should fail him, the bishop of Rochester's right-hand of fellowship may not, perhaps, and indeed ought not to be extended in vain. With respect to Dr. Parr and Dr. Knox, to whom I may also join Dr. Paley, I may say with Yorick, that, in their present apparent temperament and creed, "should mitres be suffered to rain down upon their heads as thick as hail, not one of them would fit them."

287. *See Ouseley knighted* ———] The ingratitude of mankind is astonishing to every contemplative moralist, frequently as the crime is perpetrated around us. In the preface of this gentleman to his translation of "The Oriental Geography of Ebn Haukel," we meet with the following passage:—"The result of my former labours has taught me to expect no other recompense than praise, and the hopes of substantial profit have been extinguished by successive disappointments." What, then—is there nothing in the dignity of knighthood, conferred upon him on this very account, sufficient to recompense him for all his learned exertions? Ought *he* to regard himself as a disappointed man who possesses this gracious token of the favour of his sovereign? Rich in the *substantial honours* of the court, does it become him to higgler after *substantial profits* at the India House? Such a mode of remuneration might have been not uncommon in the days of Firdusi, and in the luxurious climate of Persia; but literature has always been conducted upon a different plan in Great Britain. Here such a substantial profit was expressly declared by Shakspeare to be *vile trash*: Milton never had an opportunity of possessing it; and Newton thought himself amply repaid for his immortal discovery of the laws of the universe by the honour of this very knighthood, which, in the estimation of Sir William, is so much a *thing of naught*.

And MAURICE in the grave Museum's tower
Safe lodged at last, beyond the bailiff's power ! 290
See COWPER's column, fair, illustrious shade !

While Britain lives, whose laurels ne'er shall fade,—
Most sweet, most plaintive of the tuneful train,
Severe, yet good—tho' witty, never vain,

From whose pure page e'en WOLCOT might survey
True humour needs no scandal to be gay,—

287. ————— *Wakefield fixt in place.*] Nor let the world believe that this place has proved a very unproductive one to Mr. Wakefield. It is true the post he holds in Dorchester jail compel him for a short time longer to *personal residence*; but it has obtained for him not less than 4000*l.* sterling, *without any obligation to exert himself in the support of government*. The reward has been the gift of the public, and not of the minister.

288. *Priestley established 'mid a foreign race.*] The income of this *foreign appointment* I am not precisely acquainted with; but, be it what it may, every one knows that the worthy doctor is indebted for it to the *liberality and benevolence* of his own country: it does not, nevertheless, appear to be altogether equal to his merits.

289. *And Maurice in the stern Museum's tower.*] No man has laboured harder in the republic of letters than this gentleman, and he has, till of late years, found as little favour from patrons as from printers. A small country-living, however, and the post of sub-librarian, which, through the interposition, I believe, of lord Spencer, has lately been put into his possession, will now afford him, without fear or molestation, the honest bottle of port he so dearly loves, and enable

See COWPER's column, of majestic size,
His country's gift, in form funereal rise!

him, I most sincerely hope, to write less anxiously, and more profitably, the modern part of the History of Hindustan, than I am fearful he did the ancient.

297. *See Cowper's column, of majestic size,* } Upon more minute
His country's gift, in form funereal rise! } inquiry, I am afraid
 this individual proof of the deference paid to genius and talents is not altogether true; I cannot indeed find that any such thing is even hinted at. This remark, however, will apply only to the present moment: and I have an accurate reminiscence that, when the Muse inspired me with a sight of this much-merited monument, I was "rapt into future times," and beheld it as the work of

— unborn ages crowding on my sight.

Mr. Cowper may justly be regarded as the first poet of his age; and he possessed a combination of happy qualities which have been rarely found to associate in the same man. The most luxuriant flow of genuine humour was in him united with the keenest severity of satire—the most lively fancy with the most impressive tenderness—sublimity of genius with accuracy of judgment—a rich and vigorous diction, with a power of selecting or naturalising terms, whenever he chose it, most curiously felicitous and appropriate. His chief fault—for I am not writing a panegyric, and, like all other poets, he had his faults—was carelessness, and want of attention to that necessary mechanism, in the construction of versification, upon which the whole harmony of its periods depends. In consequence of this, where his ideas are new and valuable, and his style nervous and pointed, his verses are, nevertheless, not unfrequently rugged and bald, and bear the most obvious marks of uncorrected haste. The natural exuberance of his mind seems to have hurried him, in many instances, along, without allowing him time for the artificial, but requisite,

Proving how dear, while man shall people earth,
 To us the memory of departed worth. 300

drudgery of waiting to polish his lines as he proceeded; and they exhibit in consequence the very reverse of those of Dr. Darwin, where there is often a deficiency of ideas for the number of words employed, and where the polish is continued till it dazzles and fatigues, and discovers too plainly the severity of the workmanship. The natural accuracy of Mr. Cowper's taste, however, in the midst of his most rapid writing, always restrained him from great incorrectness even in this respect; and his poems throng with passages which demonstrate that, when he was attentive to his versification, no man was ever better acquainted with the melody of cadence than himself. His translation of Homer is infinitely more accurate than that of Mr. Pope; but, from this fault of haste, this inattention in the modulation of his periods, it will never supplant the latter: his immortality must principally rest upon the sterling value and beauty of his own writings. It is however astonishing, considering the peculiar circumstances of the life of this worthy and excellent man, as well as admirable poet, that he should ever have been sufficiently composed to have written with the precision he has done; and still more so, that he should ever have manifested any thing of that playful humour which is so exquisitely conspicuous in the story of John Gilpin, and several of his other minor productions. He was subject, from a very early period of his life, to a most melancholy gloom and alienation of mind: he was of a very respectable family, educated for the bar, and had the immediate prospect before him of a post of very distinguished dignity; but the first appearance of this unhappy disease effectually precluded him from persevering in his legal pursuits:—the office he at that time enjoyed was resigned, and a life of retirement from the world was resolved upon. The gloom of his mind was altogether religious; and in direct opposition to those bigoted sectaries and churches who presumptuously shut the gates of heaven against all

Here none can starve !—Behold, in rich reward,
A justice *PyE*,—and *PyBUS* made a lord !

mankind, save those of their own immediate persuasion, Mr. Cowper was perpetually haunted with the wild and unaccountable idea that he was the only culprit from whom mercy would be withheld at the future tribunal of the Almighty—and this although his life had been, and was to the last moment, one unvaried scene of benevolence and piety. The despair into which he was frequently thrown by this lamentable hallucination tortured him beyond the power of expression ;—he wished for death, through an utter incapability of supporting such horrid ideas ; and, in the midst of this dreadful phrensy, he twice attempted to destroy himself :—the perpetual attention of his friends, however, in both instances, frustrated his design ; and, after having been nearly forty years the prey of this tremendous disorder, in a greater or less degree almost without interruption, for his truly lucid intervals were but few and short, he at length died peaceably of a general marasmus, or decay of his corporeal powers, on the 25th of April, 1800. In the lucid intervals he enjoyed, he wrote his sprightlier pieces ; but he still composed occasionally during the period of his melancholy—it always afforded him some relief when he was able ; and indeed from this, and the conversation of a few friends, he derived his only solace. It is truly astonishing that the memory of this exquisite poet of our own age has not yet been honoured by the tuneful lamentations of any of his brother bards ;—he has fallen altogether unnoticed, nor does

Melpomene tragico proclamat mœsta boatu.

Auson. Eidyl. xx.

302. *A justice Pye, —————*] There is some unlucky circumstance always attendant upon the lyrical productions of the worthy laureat ; and his muse is uniformly brought to bed either too soon or too late for a healthful and long-lived progeny. In my last canto I

Behold monk LEWIS 'mid the senate sit,

Singing his ballads to DUNDAS and PITT,

had occasion to notice an instance of the former misadventure of that noble and truly legitimate offspring, his *Carmen Seculare*; she was unfortunately delivered some months before her time; and the little pledge of the poet's affection, too weakly to be reared, has already fallen a sacrifice to this unhappy circumstance: it is dead and buried, and its very name is almost forgotten in its own family. This capricious lady, however, has since this period chosen to exceed her proper time; she is not even yet delivered, though notices of her approaching *accouchement* have already been advertised in the public papers, and we have been hereby informed that the little urchin's name is to be entitled "Alfred." It is much to be feared that this expected addition to the illustrious family of the *Pyes*—this little metrical *tartlet*—will be either still-born, or, like its elder brother, die in the rearing.

Eh! dequoi, sert Pégase et toute sa séquelle?

Ne nous exprimons plus qu'en prose désormais.

N'est-elle pas plus naturelle

Que les vers? Ouï, dit-on; mais c'est quand tu les fais.

To drop all metaphor, Mr. Cottle has unluckily been beforehand with the laureat, and has just published a poem with the same title, and founded upon the same story. The production, however, is a feeble one, and leaves sufficient room for rivalry and triumph.—Mr. Pye has a more dangerous antagonist in the Alfred of Thomson and Mallet.

352. ——— and *Pybus made a lord!*] It redounds highly to the liberality of the present age, and is one of the strongest demonstrations that can be offered of the triumph of genius in every department, that, notwithstanding the many and great changes which have occurred in the administration of this mighty empire, Mr. Pybus, on

And, peerless patriot! teaching them how best 303

To raise the devil, when severely prest!

account, as I suppose, of his unrivalled poetical talents, for the world at present is unacquainted with any other, has not only been made a lord, but permitted to continue so. When I first heard of the nature of this political chaos, I confess I had many fears lest this musical lord of the Treasury must necessarily have followed in the funeral train of Mr. Pitt; and, like the swan, he had only opened his melodious lips to recite his own death-song:

Οὐκ ἀρα τοὶ μνηοῖσιν ἐν ὀρνίθεσσιν ἑασι

Κυκνοὶ μαντιποιοὶ, γοοῦν ὑστάτον αἰδόντες.

Oppian. Cyneg. ii. 548.

Or, as it is more fully expressed still in the elegant Spanish of Garcilaso de la Vega:

———— como quando el cisne ciento

El ansia postrimera que le aquexa,

Y tienta el cuerpo misero y doliente,

Con triste y lamentable son se quexa,

Y se despide con funesto canto

Del espartu vital que del se aleja.

303. Behold monk Lewis 'mid the senate —.] The accomplished son of the first clerk in the War-office, memorable, as I have observed in note on verse 106 of the present canto, for his obtaining an income of not less than eighteen thousand pounds, to adopt the phraseology of Mr. Windham, on the "cheese-parings and candles'-ends" of the state; but more memorable on his own account, as the author of the most loose and libidinous romance of the present day, and in which the devil makes his freest appearance—a romance lately ushered into the world under the title of "The Monk;" but which, many as have been the apologies offered for it by the writer and his friends, he has nevertheless, if we may judge from its latest edition,

Here none can starve!—In spite of heaven and earth,
 We conjure plenty in the midst of dearth,
 Till the five loaves, the multitude that fed,
 No more appear a miracle of bread. 310

See RUMFORD rearing, when his dogs have dined,
 From the bare bones rich soup for human kind!

found himself compelled to correct in all its more obnoxious passages, to secure it an entrance out of the circulating libraries into the circles of domestic life. This ingenious gentleman is moreover the author of a ballad entitled "Crazy Jane," and several others *equally destitute of reason*, besides scraps of lying *Wonders*, purloined from all the trash of antiquity, and now huddled together in the form of a volume, for the benefit and instruction of the rising race. Yet this novel-writing, ballad-singing, libidinous member of parliament, with a strange versatility of talent, in the character of an imitator of Juvenal's Satires, has taken upon himself the office of reformer of the public morals:—the thirteenth satire, however, is the only one, I believe, which he has yet *translated* into English. I hope his next exertions will be upon the second. There is something applicable in its commencement.

Ultra Sauromatas fugere hinc libet, et glaciale
 Oceanum, quoties aliquid de moribus audent
 Qui Curios simulant, et Bacchanalia vivunt.

————— Castigas turpia, cum sis
 Inter Socraticos notissima fossa cinædos.

————— Felicia tempora! quæ te
 Moribus opponunt: habeat jam Roma pudorem.

Tertius è cælo cecidit Cato. —————

312. *From the bare bones* ———] The œconomical essays of this

See PORTEUS preaching, as preferred to these,
 Potatoe-parings, and the rind of cheese!—

While WILBERFORCE, as erst the Muse has told, 315
 Proves their vast power to make man tall and bold!

justly celebrated philosopher are too well known to need description; and his æconomical instrument, denominated a “ digester,” to which Papin’s is a fool, is in the hands of every churchwarden and overseer of the poor, who is hereby enabled to procure for them, from the driest or even the mouldiest bones of a dung-heap, sound, salutary, and most exquisite nutriment, such as their forefathers knew not, and which, in the advancing perfectibility of the world, has been reserved for their own entertainment alone.

314. *Potatoe-parings, and the rind of cheese!*] I do not know whether I am quite correct in this assertion. A printed but anonymous paper was, some months since, industriously circulated, and doubtless from the most pure and patriotic views, in which was particularised the important discovery that a most excellent and nutritious soup might be manufactured from the parings of potatoes and the rind of cheese alone, boiled together for a certain time in a certain proportion of water. This blessed discovery and publication were, by report, attributed to the very worthy bishop of London;—and I have no other authority than report for ascribing it to his lordship, who I am, very sure would not, without a previous trial and the fullest confidence of success, have committed himself upon the subject. Though I must confess that, had the paper not been associated with this excellent prelate’s name, I should have deemed it the momentary effusion of some wit who had a mind to be pleasant upon the *cheese-parings* of Mr. Windham, in which case the *candles’-ends* should certainly not have been omitted, as being capable of contributing so largely to the richness of the dish.

Astounded, see the senate taught by PEELE
 How men, like calves, on luscious chalk may meal;
 How Alps and Andes, towering to the skies,
 Be, *presto*, turned to loaves or Christmas-pies,— 320

315. *While Wilberforce, as erst the Muse has told.*] See canto i. ver. 56.

317. *Astounded, see the senate taught by Peele* } What is
How men, like calves, on luscious chalk may meal; } become of
 the petition presented by this respectable member of the British parliament on May 7, 1800, in behalf of Mr. Thomas Foden of Coventry—who, as Mr. Peele informed his colleagues, had been fortunate enough to discover a mode by which gypsum (plaster of Paris) might be converted into the most nutritious bread—a bread which Mr. Peele, at the same time, declared he had feasted upon with great pleasure, and to the complete satisfaction of a voracious appetite? This truly curious petition was on the same day referred to a select committee of the house, to determine on the merits of the wonder-working discovery, and on the remuneration to which the ingenious discoverer was entitled from the public. It is now nearly a twelvemonth since this event occurred—Why has not the important process been purchased and communicated? Is it that the virtues of patriotism and philanthropy have not yet attained the full zenith of their perfection, or that Mr. Peele and the parliament have been imposed upon by an idle and ridiculous nostrum?

319. *How Alps and Andes, ———*] The superficial structure of the Alps running down from Vesuvius toward the Gulf of Naples, is, for the most part, volcanic: but the greater portion of its inland direction is secondary lime-stone, lying upon a stratum of horn-stone, and a primitive stratum of granite. Gypsum is, of course, not uncommon, (the earth referred to by Mr. Foden for his mineral paste) and

Buttered, perchance, with sauce that STAUNTON saw
Grow wild in China, like our hip and haw !

it is thus described in this situation by the first practical geologist of his day, the late M. Saussure, in his *Voyages dans les Alpes*, tom. v. chap. 5. "Au pied de cette montagne, du côté de St. Jean (à Lans-le-Bourg), on voit un monticule ou grand amas de gypse qui lui est adossé. C'est, autant que j'ai pu l'observer, le premier grand amas de ce gypse que l'on rencontre sur cette route en venant d'Aiguebelle. Mais on en voit beaucoup entre St. Jean et le Mont Cenis; on en trouve sur le Mont Cenis même; et on en voit, en y allant, des montagnes assez hautes qui en sont composées, ou du moins recouvertes. Ce gypse, lorsqu'il est pur, est du plus beau blanc, ne fait aucune effervescence avec les acides, et a le grain brillant du marbre statuaire. La situation de ses couches tortueuses et affaissées n'est pas toujours facile à déterminer: il paroît, cependant, qu'en général cette situation est horizontale.

"Il n'est pas commun de trouver sur de hautes montagnes des masses aussi considérables de ce genre de pierres; et, ce qu'il y a de bien remarquable, c'est que sur ce passage même on n'en rencontre point, du moins aucune montagne, passé la plaine du Mont Cenis, c'est-à-dire, entre cette plaine et Turin. Ces gypses paroissent d'une formation beaucoup plus récente que les autres pierres qui composent les montagnes de cette partie des Alpes, et la position de leurs couches prouve qu'ils ont été formés sous les eaux. Je n'ai, cependant, pas pu réussir à y trouver aucun vestige de corps organisés."—It should be remembered that M. Saussure, though he was not very strenuously attached to any system of geology, was, nevertheless, agreeably to the repeated declarations of his latest moments, more disposed to the Neptunian school than to any other. And with all due deference to the abilities of M. Buffon and Dr. Hutton, he evinced perhaps as large a proportion of judgment in such a predilection as in any other attachment whatever.

Here none can starve!—From cellar, bush, and brake,
See, void of food, a million daily wake!

The constructure of the Andes, it is true, differs in many points essentially from that of the Alps; and peculiarly, if we may credit the descriptions of MM. Bouguer and De la Condamine, in the fact that their basis is totally devoid of granite. Like the Alps, however, they frequently exhibit specimens of volcanic eruptions; and, in other places, abound with lime-stone, which, of course, upon the discovery of Mr. Foden, might, in case of a deficiency of corn, be easily rendered capable of supplying the Peruvians with mountains of mineral flour.

321. *Buttered perchance with sauce that Staunton saw.*] Every one has heard of the *bread-tree*, but the *butter-tree* is not, I believe, quite so well known to the generality of readers. It is, nevertheless, by no means uncommon, and forms the *croton sebiferum* of Linné, a species of bastard *ricina* or *palma-christi*, whence the officinal castor-oil is obtained, and is of the same class and order as the hazel, walnut, and chesnut. According to Sir George Staunton (*Embassy to China*, vol. iii. chap. iii. and iv. of the 8vo edition) it is indigenous in the Chinese empire, and thrives with great fertility in the provinces of Kiang-nan, Chikiang, and peculiarly so in the suburbs of the city of Han-choo-foo. Its fruit bears some considerable resemblance to the berries of the ivy, and its leaves are of a mixt tint between a purple and a scarlet; though those of the large-leaved *croton* are generally of a true purple. The vegetable fat secreted from the plant surrounds the kernels contained in the capsule, and, in China, is generally employed for the purpose of making candles. Many of our travellers, however, and particularly those who have journeyed through Africa, where the same plant exists in even a greater variety of species, assure us that the common butter of the country is manufactured from it, and that it is equal to the best fresh butter of Great Britain.

With kind provision, see the nation spread, 325

Through every town, for these their daily bread !

I cannot quit this subject without observing the great obligations we lie under to the French chemists and philosophers for assisting us in our æconomical investigations : and considering the unhappy state of hostilities still subsisting between the two countries, and comparing it with Mr. Pitt's attempt a few years since to starve the whole nation of France into a surrender to his own system, it is impossible to avoid tracing a very rapid progress in general philanthropy and the benevolence of the human mind, and of course the nearer approximation of the blessed Millennium. Deficient as we are at present, and have been of late years, in the article of corn, and especially of wheat, M. Parmentier has endeavoured, by a variety of experiments, to discover by what means we may employ the little we possess to the greatest advantage. This industrious chemist, in the course of his inquiries, has clearly ascertained that the most animalized part of the wheat, and consequently that which, upon every system of hygietics from the homœomeria of Anaxagoras to the formative-effort (*bildung-strieb*) of Blumenbach, is most nutritious to the animal constitution, is the *bran*. This decision of M. Parmentier has, of late, been fully confirmed by an elaborate paper of M. Tessier, inserted in the Memoirs of the National Institute of France, tom. i. l'an iv. Sciences Mathématiques et Physiques.—M. Tessier traces more of this vegeto-animal matter in wheat than in any other grain ; and observes, that it does not at all exist in rye, barley, or oats. And he concludes his memoir with the following passage : “ Enfin, en supposant que ces recherches ne donnent que des preuves négatives, ou qu'on ne trouve qu'une cause concurrente ou secondaire, il restera toujours à savoir pourquoi, des graminées qui nous nourrissent, le froment est le seul qui paroisse avoir la prérogative de contenir de la matière végétale-animale, ou qui en contienne tant. On ne doit pas trop espérer de découvrir cette dernière vérité, parceque cela peut tenir

Behold a thousand gorgeous soup-shops rise,
In grateful odour steaming to the skies!

à l'organisation particulière d'un végétale dont on ne peut faire l'anatomie; mais ce sera beaucoup que d'avoir reconnu en quoi consiste et d'où dépend, dans les diverses espèces et dans les variétés de la même espèce de froment, le plus ou moins de cette matière, qui a une si grande influence sur la panification."—This generous method, exhibited by the members of the National Institute of France, of catering to supply the wants of their enemies, is entitled to all praise; and the instance before us is, I think, a far superior proof of liberality than the present of books and the complimentary letter with which Bonaparte, in the name of this same National Institute, has lately honoured the Royal Society at Somerset House.

324. *See, void of food, a million daily wake!*] The petitions which have lately been presented to parliament from a variety of different parishes, concerning the enormous increase of their poor, and their own absolute incapability of providing for them—together with the report of the parliamentary committee appointed to take into consideration the state of the parishes of Mile-End, Bethnal-Green, and Spital-Fields, will altogether justify me in averaging them at this otherwise incredible number. Several years ago, indeed, when their aggregate must have been at not more than half, perhaps, of what it amounts to at present, Mr. Colquhoun informed us, in his Treatise on the Police of the Metropolis, that in this city alone "above twenty thousand miserable individuals of various classes rise up every morning without knowing how, or by what means, they are to be supported during the passing day; or where, in many instances, they are to lodge on the succeeding night." And yet the poverty, in this respect, evinced in London bears no comparison to that at present experienced by almost all the larger manufacturing cities and towns throughout the kingdom. We may derive another proof of the truth of the estimate I have ventured upon, as also of

Behold, dog-cheap, a penny for a mess,—

The bold, unconquered sons of Britain press,— 330

the prevailing augmentation of indigence from an additional assertion of the respectable author whom I have just quoted, that “ about *fifty thousand* men, women, and children, composed chiefly “ of persons *who had not the means of obtaining sufficient food to support* “ *nature*, were relieved during the last winter [1789] by the daily “ distribution of *rich nourishing soup* from the four manufactories “ alone at Spital-Fields, Clerkenwell, St. George’s-Fields, and Westminster.”—Police of the Metropolis, edit. 6, p. 82.

329. *Behold, dog-cheap, a penny for a mess—*] According to the “ Report of the State and Progress of the Institution for the Relief “ of the Poor of the City of London, and Parts adjacent,” published at the close of 1800, it appears that these establishments had furnished 240,832 meals of pleasant and nutritious diet at the expence of 97*l.* 2*s.* to those who had been the recipients of it;—which is something less than a penny for each meal. This, at first sight, appears to be a remarkably small sum indeed; but the actual expence is probably quadrupled at the least, if we take into consideration the subscriptions advanced by the patrons of these institutions, and applied, in the first instance, to the purchase of the different materials required in the manufacturing of the food. In many parishes I have heard it estimated at a much higher ratio. Yet, taking it at the average I have now stated, if to this we add the very considerable loss of time which must necessarily result from sending to these institutions, and waiting till the soup or other diet be served out in rotation—which, admitting that one person performs the errand for five, and occupies not more than an hour in going and returning, will be a consumption of 48,166 hours, or 132 years daily, amounting, at the rate of 15*s.* per week, or 40*l.* per year, for the time thus lost, to not less than 4,400*l.* in procuring the above number of meals—we shall not find that the poor obtain their food at a

Swill the rich offal, like the turtle dish
 A medley rare of flesh-meat, fowl, and fish,—
 And feel the generous tide, with patriot fire,
 Flow through their veins, and patriot love inspire!
 O think, ye brave! ye virtuous! as ye gnaw 335
 The deep-digested bone with eager jaw,
 Think on the bliss of BRITONS!—think, and boast
 That first best gift—a birth on Britain's coast!
 See the vast wealth, the luxury, that pours,
 With every tide, around your native shores! 340

very easy purchase even at these charitable institutions, notwithstanding all the eulogies that have been paid them. The soup, moreover, when thus procured, is not sufficient of itself, and the family employing it are always under the necessity of using a certain quantity of bread in conjunction.

Nor should we be altogether forgetful, that, since the commencement of these establishments, the class of smaller shop-keepers, and those whose additional industry keeps them just above the level of eleemosynary assistance, sustain a very serious inconvenience in being deprived of those coarser joints of meat which they were accustomed to obtain at an inferior price, but which are at present entirely purchased for the use of these public kitchens.

But with all our efforts we still fall infinitely below the economical system introduced by Count Rumford into the public eating-halls at Munich; where, a few years since, as he informs us in his Essays, the daily expence for each did not exceed two creutzers, or a halfpenny, during the whole of his residence in that city.

For you, see myriads o'er th' Atlantic groan !
 See all the riches of the East your own !
 For you Sumatra breathes, Golconda glows,
 Siberia freezes, and all Ocean flows ;
 A thousand realms on you for favour wait, 345
 Live in your smile, your frown their instant fate :
 To you a thousand legislators look,
 And copy wisdom from your statute book ;
 Envy the freedom 'mid yourselves that thrives,
 The laws that guard your property and lives. 350

349. *Envy the freedom 'mid yourselves that thrives,* } A faint and
The laws that guard, &c. } imperfect imi-

tation of all the speeches of Mr. Pitt, upon the opening of the budget, from the commencement of this just and necessary war. Whenever he has had to borrow eighteen or eight-and-twenty millions, and to provide taxes for defraying the interest of the same, he has uniformly appealed, in his parliamentary post, to the augmenting wealth and prosperity of the nation ; and has told the people, through their representatives, that they command the trade of the world at large, and that their happiness is the envy of the universe. Repeated famines—the bankruptcy of the Bank—the denial of this doctrine by petitions to the senate signed occasionally by upwards of thirty thousand inhabitants at a time, vociferously complaining of the most unbounded indigence and distress—an uninterrupted series of military adventures that has widowed the nation of half a million of her bravest sons, disgraced her honour, and excited the ridicule of

When nations war, you stop their mad career,
And prove the pivot of the world's vast sphere.

Here none can starve! As when in days of yore,
With Christian Christian joined in common store,
So now the meanest brother of the state 355
Shares in the plenty of the rich and great,
And, sick or idle, from his parish draws
The means of life allowed him by the laws,—
Till more we yield than, half a century since,
Served for the pomp of Government and Prince. 360
Here wealth is common : he of much possest
Lives but the friend, the steward of the rest ;

every quarter of the globe—these, even in the aggregate, have been altogether incapable of restraining his triumphant exultation. Every evil we have received, like the blow communicated to the well-annealed iron, seems, in his opinion, only to have strengthened us, and consummated our perfection. His ministerial life, however, is now closed—never, I hope, to be re-animated : but so thorough a convert has he been to this mysterious persuasion, that even his last dying speech, on the opening of the budget for the present year, was but an iteration of the same confident assertion :—so true is the beautiful observation of the poet, that

E'en from the tomb the voice of nature cries,
E'en in our ashes live their wonted fires.

And as his stores augment, the public claim,
For ever rising, still augments the same.

As, at a banquet, each associate man 365

May eat and drink as largely as he can,

Yet nought purloin, in pocket nothing hoard ;

So, here to pocket nothing we afford.

All, if they choose, may squander all their pelf,

But none keep aught in future for himself. 370

First comes the state—and in the surplus gains

Deep dips its hand, till surplus scarce remains :

Next, for the future safety of the soul,

The reverend bench demand th'appropriate toll ;

And, last, the gentle guardians of the poor 375

Join in the spoil, and clear the total store :

Till, spite of those the doctrine who gainsay,

Equality's the order of the day.

Here all is common,—c reed alike profest

By every rank, exalted or deprest ; 380

And hence, as chance befriends him, each applies

His hand fraternal to the common prize.

First, o'er the hills ere peeps the dawn anew,
 Forth walk the tenants of the swarthy flue,
 And beg, with loud reiterated squall, 385
 To sweep at once your chimneys and your hall.
 Next, from the realms where first the day-star glows,
 Wide rush, industrious race ! the men of clothes ;

388. *Wide rush, industrious race ! the men of clothes.*] Mr. Colquhoun, in his list of *sharp* and *active* citizens of this immense metropolis, has totally forgotten to enumerate the class of chimney-sweepers ; and I expect his thanks for thus publicly reminding him of them in the next edition of his justly-celebrated Treatise. To the class now before us he has not, however, been so culpably inattentive ; and it is truly astonishing to observe how different the ideas of a magistrate are from those of an illuminated philosopher. While the latter contemplates them, consistently with the just and philanthropic theory I have ventured to advance in the text, as brethren of the same universal family, as possessed of as much virtue and honesty as their superiors, and as engaged in pursuits not more immoral though frequently less profitable,—the former regards them as beings of an inferior description, as vagrants punishable by the law, as “ a class of cheats who, under the pretence of purchasing old clothes, commit every depredation within their power. Their chief business,” says this intelligent writer, “ is to prowl about the houses and stables of men of rank and fortune, for the purpose of holding-out temptations to the servants to pilfer and steal small articles, not likely to be missed, which these Jews purchase at about one-third of the real value.—It is supposed that upwards of fifteen hundred of these

With nasal twang assault your echoing doors, 389
 And claim whate'er their dexterous hand explores.

depraved people are employed in diurnal journeys of this kind ; by which, through the medium of bad money, and other fraudulent dealings, many of them acquire property, and then set up shops and become receivers of stolen goods.

“It is estimated that there are from fifteen to twenty thousand Jews in the city of London, besides, perhaps, about five or six thousand more in the great provincial and sea-port towns; (where there are at least twenty synagogues, besides six in the metropolis;) most of the lower classes of those distinguished by the name of German or Dutch Jews live chiefly by their wits, and establish a system of mischievous intercourse all over the country, the better to carry on their fraudulent designs in the circulation of base money,—the sale of stolen goods, and in the purchase of metals of various kinds ; as well as other articles pilfered from the dock-yards, and stolen in the provincial towns, which they bring to the metropolis to elude detection,—and *vice versa*.

“Educated in idleness from their earliest infancy, they acquire every debauched and vicious principle which can fit them for the most complicated arts of fraud and deception—to which they seldom fail to add the crime of perjury, whenever it can be of use, in shielding themselves or their associates from the punishment of the law.—From the orange-boy, and the retailer of seals, razors, glass, and other wares, in the public streets, to the shop-keeper, dealer in wearing apparel, or in silver and gold, the same principles of conduct too generally prevail.

“The itinerants utter base money, to enable them, by selling cheap, to dispose of their goods ; while those that are stationary, with very few exceptions, receive and purchase, at an under-price, whatever is brought them, without asking questions.”

Then flock, COLQUHOUN ! thy myriad hosts of friends,
With wit for ever at their fingers' ends;

391. *Then flock, Colquhoun ! thy myriad hosts of friends—*] Almost the whole of the "twenty thousand miserable individuals of this metropolis," stated by Mr. Colquhoun to "rise up every morning without knowing by what means they are to be supported during the passing day, or where they are to lodge on the succeeding night," are of the class here described; and however *unfriendly* he may be to *them*, it is from this very order of citizens he derives his own means of existence, who hereby most unquestionably prove their disinterested *friendship* for *him*.

Upon a serious and impartial review of this gentleman's Treatise on the Police of the Metropolis, and the consequences which have resulted to himself, it is impossible not to congratulate my country on another and most powerful proof of the glorious approach of the Millennium, exhibited in the extraordinary benevolence which has hereby been displayed, and in the sublime practice of the truly Christian doctrine of returning good for evil. In any other period than the present these memoirs of villanous and extraordinary adventures would have been regarded as an audacious and extravagant libel upon the whole country, but particularly upon its legislative and executive officers; and the compiler of them would have been punished accordingly. He reprobates the whole system of police as at present established by law; he denounces it as conducted far worse than the old system of France; he confidently asserts, that, although not less than eighteen thousand pounds are annually expended at the nine police-offices alone in the vicinity of the jurisdiction of the city, there is a perpetual increase of public robbery and villany of every description; that new sources of fraud and depredation (even within the period of the last four years) have been brought forward, tending greatly to augment the mass of delinquency. He has the effrontery to calculate the thefts and frauds

From sheds, from dunghills, see the nations come!

Halt, wounded, blind, but never deaf or dumb;

committed annually in this metropolis, in spite of the number of magistrates who are paid for the prevention of these evils, and the prodigious power with which they are armed, at not less than two millions sterling; and he has the modesty to propose that the established constitution of things should be subverted, and a new and questionable theory of his own be substituted in its stead—the first recommendation of which is, that its annual expence can never be less than a million sterling, or half the sum which he himself supposes to be annually purloined from the public;—a rate of insurance which hitherto has never, I believe, been known at Lloyd's, or any other office for the security of property—and which has this additional disadvantage, that, being thus far a scheme upon paper alone, merely speculative and altogether untried, it does not offer us any kind of certainty that it would secure more of our property than the system at present acted upon. If, in this present age of increasing knowledge and virtue, we must sustain the tremendous drawback here hinted at, it certainly would be a less evil to give one million to thief-takers than two millions to thieves; but either is an evil of great magnitude; and it is incumbent on the proposer of this new political reform to prove more decisively than he has done, in the first place, that his favourite theory would answer all the purposes it professes, to which, from its complication, it seems adequate; and secondly, that, contrary to the doctrines of the most fashionable moralists and philosophers of the day, mankind—and in our own country too—are perpetually becoming so much more depraved and abandoned, and that nearly every twentieth person we pass in the streets is a villain, under some description or another. In this last calculation, indeed, I am even below the aggregate of Mr. Colquhoun; for, allowing the metropolis to comprise one million of inhabitants, in men, women, and children, it cannot be supposed that more than one-third part of these are daily abroad at a time: but

Each at his post, patrolling through the light 395
 Our streets, more careful than the watch at night,
 And well repaid at evening for his toil,
 By chance donations, or the public spoil.

While these your doors without, a corps within
 Ply the same trade—of fair and polished skin; 400
 Female or male, a matron or a fop,
 Clearing alike the side-board or the shop:
 Or, urged to higher aim, perchance they start
 With furnished house, and gew-gaw footman smart,
 Title the wit of HEARD could ne'er explore,* 405
 And chariot spruce, just launched from HATCHETT'S
 door.

twenty times twenty thousand (the number at which he estimates the vagrants and petty offenders of the metropolis alone) make four hundred thousand, or nearly half the whole aggregate of inhabitants. And yet, notwithstanding this libellous delineation of the morals and police of his country, this gentleman, far from sustaining the punishment which would certainly have been his lot in a less liberal age, has been rewarded with good for evil, and is at this moment in the possession of a very handsome stipend from the people he has calumniated. This, I repeat, is an additional proof of the benevolent and forgiving spirit of the times, and of the glorious approximation of the long-predicted Millennium.

Here ready cash were vain. In days like these,
 When all, harmonious, all men live to please,
 Whate'er in gorgeous rows our shops display,
 Food, trinkets, dress, the useful or the gay, 410
 Should aught, in sauntering, strike the mimic lord,
 'Tis his at once, for paper or his word.

All press to serve ; and, as our clubs occult,
 Met o'er some new-made member to consult,
 Ere yet they own him—make the man a squire, 415
 Grant fictitious lands, but claim a solid hire ;

416. *Grant fictitious lands, but claim a solid hire.*] Whether or not this be a fact, with respect to all the mystical clubs tolerated throughout the kingdom, I am not sufficiently skilled in these occult sciences to be able to determine ; but I know it to be so with respect to some of them. In such case, when the novice is on the point of being admitted, the noble-grand, grand-master, or whatever other title the president may possess, to prevent the entrance of any person below the rank of a gentleman into the society, endows him with from 500*l.* to 1000*l.* per annum *nominally*, and, on the authority of the association, in whatever part of his majesty's dominions the novice may choose to signify ; and, when this farce is completed, he is told that he is to pay an *actual* and annual quit-rent of a certain sum, for the benefit of the fraternity : he is then admitted with all due form, instructed in what is the characteristic or occult sign by which he may designate his brethren, and installed in the badge of his order.

So on th' impostor all who wait declare
 He must have wealth, tho' Heaven alone knows where !
 And wealth he has, and oft for thousands fights—
 Idle by day, no idler he by nights— 420
 When solid darkness wraps the world in shade,
 Prompt as the magnet then begins his trade.
 See with what haste to M-RT-ND-LE's he flies,
 To share some past, or plan some future prize !
 Illustrious M-RT-ND-LE ! to whose kind care 425
 Full half his worth owes L-nd-n's late Lord-Mayor—

426. *Full half his worth owes L-nd-n's late Lord-Mayor.*] The gentleman to whom I here allude is entitled to more praise than I can pay him, for his late spirited and impartial conduct as chief-magistrate of the city. But I am not writing a panegyric either upon individuals or the public :—the transactions here referred to ought not to be passed over in silence,—and the more worthy the character of the man to whom they apply, the more the example becomes dangerous to the public : I, however, am not the first to divulge them ; they are too well and too generally known already ;

نہلن کی مانر آن رازی کزو سازنر محفلہ

And how conceal what rumour tells to all ?

The unreserved confession of one of the parties concerned, and the investigation of a public court, were not indeed the best means of concealment. Mr. M——le, with an accuracy not very creditable to his honour, had been in the habit of punctiliously minuting

Now, thanks to Heaven! from thralldom freed, once
more

To teach the rising race his thrifty lore;—

down, for many years prior to his bankruptcy, the particulars of most of the nefarious transactions in which he was engaged; and was from hence able to answer, with astonishing accuracy, almost every question that was thought proper to be proposed to him by his commissioners. From the disclosure that occurred, it appeared that he had been accustomed to borrow from time to time, of different persons, incredible sums of money, for the purpose of himself or his brother gamblers, at enormous interest. Twenty per cent. was the sum commonly given—and that even where the principal was returned in the course of a fortnight. It was proved to the commissioners that not less than one hundred and eighty thousand pounds had on these terms been advanced, at different periods, by the magistrate above referred to; and that, at the time of his failure, M——le was in this manner indebted to him in the sum of fifteen thousand guineas. In full expectation of an action for usury upon the whole amount he had occasionally advanced, and which must necessarily have terminated in his ruin, Mr. C—— had actually prepared articles for the dissolution of his partnership, and was on the point of quitting the kingdom. The assignees of Mr. M——le, fully apprised of this fact, and reflecting that such a step would be attended with great detriment to the bankrupt's estate, very wisely and very liberally offered a compromise; and it was at length stipulated that Mr. C—— should relinquish all claim to his debt of fifteen thousand guineas for the benefit of the creditors, and give, independently, five thousand guineas more, making the purchase-money of his liberation twenty thousand guineas in the whole. There were many others in a similar situation. Miss St——t was compelled to relinquish her claim (and a very considerable one it was) altogether, having inadvertently signed her

Here hastes the loungee of the day, and sits

In grave divan amid his brother wits— 430

name to different receipts on the back of her bond, acknowledging the payment of interest in the above proportion.

Lord B—ck—re was in a worse situation still. He had permitted his lady to let his house once a week to this arch gambler, at the rate of one hundred guineas a night, during the full zenith of the winter season, and of fifty guineas when the town became emptier. On such occasions it was stipulated, and was uniformly acted upon, that the house should be opened in her ladyship's name, in order to draw together a more select and advantageous assortment of company, but that M—le should have the controul of the rooms, and be at liberty to introduce as many of his set as he should choose. The sums of money won weekly in this precious conventicle, and from young men of fashion, who were not in the secret, and imagined all they met there were of their own or some superior rank in life, are incredible. Upon the bankruptcy of M—le, this curious fact, among many others, made also its appearance. It was discovered, moreover, that her ladyship had kindly accommodated him with a variety of sums of money upon the *usual interest*, secured to her by express bonds. The tell-tale bonds were readily relinquished; but this would not altogether satisfy the commissioners at Guildhall: they demanded the return of all the moneys which had been received by way of rent, and for which no *valuable consideration* had been given. To this his lordship made a long demur: an action was commenced—no defence was subjoined—a judgment was obtained, and on the point of being executed—but his lordship, at this moment, thought it most prudent to refund, and the money was paid accordingly.

427. Now, thanks to Heaven! from thralldom freed, once more } Here
To teach the rising race ————— } we
have another cogent proof of the triumph of the mind over the

Weighs who may next, prince, baronet, or peer,
Be surest drawn within their syren sphere ;

corporeal passions—of the everlasting exile of all malice and revenge—and the establishment of the true Christian doctrine of the forgiveness of injuries. This very wretch, who thus in many instances unnecessarily relinquished his own honour, betrayed his best friends, and impeached the whole host of Pharaoh, experienced no kind of difficulty in obtaining his certificate, and has since opened, by the assistance of those very persons whom he thus ill-treated, a subscription gambling-house in Bond-street, upon a larger scale than ever, which has already not less than *four hundred subscribers at twelve guineas per annum each*, making an aggregate rental of upwards of *five thousand pounds a-year* for him to subsist upon, independently of half-a-guinea a night, in addition, from every person who touches a die or card. Much business, as I understand, has already been performed in this elegant circle of accomplished life. I have enumerated several of the associates, who have hitherto had no great reason to bless the luck that has attended them : but, since writing the above, the business has considerably increased. Lord B—s—h was unfortunate enough, in a single night, to lose not less than *one hundred and seventy thousand pounds*, and hereby to render himself a beggar for life, or rather, perhaps, to establish himself as a gambler by profession.

It is truly surprising that noblemen and gentlemen of fashion, and, in many respects, of estimable qualities, are yet to learn that in places of this description they cannot gamble upon equal terms. They are perpetually meeting with unknown faces, and they generously give every one credit for the possession of property and honour. If they choose to game, let it be at their own houses or rooms, among their own immediate friends—or, at least, let them take some steps to become better acquainted with the characters of those with whom they are compelled to associate in places of this publicity, where, if they

What on *post-obits* L--C-ST-R yet may gain ;—

His sire deceased, to B-LF-ST what remain ;—

have money, they are sure of losing it, without a possibility of changing their ill-luck to any effective purpose. The advice of the Persian poet Hafiz is, in this case, highly pertinent, and they cannot do better than attend to it.

عنقا شکار کس نیشود وام باز چین
کاینکا بیشم باو بر ستست وامرا

The crafty griffin falls a prey to none ;

Draw in your nets, here nought but wind is won.

Nor is the expostulation of honest Sherasmin less worthy of attention. Oberon, ii. 31.

Vertrau dich mir, komm, Hüon, komm zurück !

Herr, wenn ihr's thut, seyd ihr verlohren,

Schreyt Scherasmin ; fort, fort, die finger in die ohren,

Und sprecht kein wort ! er hat nichts guts im sinn !

432. *Be surest drawn within their syren sphere.*] Not unlike the subtle throng whom Ulysses, with a truly wise diffidence of the power of his own passions, was afraid to encounter. The resemblance indeed is too obvious, both in the seductive arts employed and the ill effects that necessarily follow. Odyss. K.

Ἀνθρωποῖς θελοῦσι· ὁ τις σφεας εἰσαφικεται

Ὅστις αἰδρη πελαση και φθογγον ακεση

Σειρηων, τω δ' ετι γονη και νηπηα τεκνα.

Οκα δε νοστησαντι παρισταται, εδε γανυνται.

Or perhaps they may more aptly still admit of the following comparison of Ercilla, and be regarded as crocodiles, cautiously advancing through the darkness of the mud they have purposely raised

On fresh annuities, what D-NV-Rs wring, 435

At four years' purchase, from the gripe of KING.

These, in their various stations, great and small,
Jews, gamblers, thieves, are speculators all,—

True middle-men, from hand to hand, who spread,
At risk immense, the means of daily bread. 440

All hail, ye worthies! in benighted times

Misdeemed the pests, the vipers of our climes—

But, as the reign of reason onward draws,

Soon to be owned, and honoured by the laws.

around themselves, and opening their tremendous jaws to devour the unwary fishes that accident, or some secret lure, throws within their grasp. Araucan. cant. iii.

Como el caiman hambriento quando siente

El esquadron de pezes, que cortando

Viene con gran bullicio la corriente

El agua clara en torno alborotando:

Que abriendo la gran boca cautamente,

Recoge alli el pescado, y apretando

Las concavas quixadas lo deshaze

Y al insaciable vientre satisface.

433. *What on post-obits, &c.*] There is no necessity for particularising the facts here related; the individuals to whom they refer will not deny their truth; and, if they should, it will be time enough to be more explicit in the next edition of the poem.

Already see, in these just-judging days, 445
 Whole senates rise in Speculation's praise,
 Revoke the code our dotard sires decreed,
 And, spite of KENYON, sanctify the deed!
 See merchants, bankers, bakers, butchers, all
 Catch the new light, turn dealers, and forestall— 450
 Cash or no cash, the game of hazard hail—
 This their sole aim—a fortune or a jail!
 See WADDINGTON, renowned for patriot lore,
 And half a million ransacked from the poor,
 Teach, every market, duty to the State, 455
 Calls farmers now to hoard and speculate!
 See where, unjustly to the tribune led,
 By senseless laws long since reputed dead—
 Type of all commerce, with uplifted hands,
 The court correcting, taught of heaven, he stands—

459. *Type of all commerce—*] I have chosen, as nearly as I could,
 Mr. Waddington's express language on the occasion referred to; who
 declared himself, in his celebrated address to lord Kenyon, at the bar
 of the court of King's Bench, to stand there as the representative of
 the commercial world; and asserted, that any punishment inflicted upon

Repeats the new-born maxims of his pen, 461

While the loud 'Change reiterates—Amen!

his person would be a punishment upon this respectable body at large.

Whilst I am upon this subject, I cannot avoid adding my feeble token of approbation, unpopular as it may be to do so, to the sentiments the chief justice has had the fortitude to express, and the conduct he has had the wisdom to pursue; persuaded as I am that something of the legal restraint for which his lordship contends, situated as society is at present, is equally demanded as an act of general justice and general consistency. Trade, it is vociferated, ought to receive no controul: the moment you check it you destroy its vital principle. But why ought it to receive no controul? In what does its vital principle consist? Let us trace this position to its fountain head. The vital principle of all trade, and that which alone can render it at any time advantageous to individuals, or the world at large, consists in an equality of barter. In the commencement of every new colony, in which all must necessarily be traders, and indefatigable traders too, we see this position exemplified to the life. One man becomes an agriculturist—a second a shepherd—a third a fisherman—a fourth a mechanic, or an importer of foreign commodities, till at length every trade is introduced for which there is a strong and a mutual demand. Here the universal spirit of trade is *equality of barter*—mere corporeal or mental labour forms no exception to the proposition: the physician, the schoolmaster, the husbandman, bring their personal powers to market, which become, like the general productions of the colony, so many saleable wares with which to purchase the wares they may stand in need of. The mechanic may ask the agriculturist an exorbitant price or quantum of corn for his iron: but corn is an article he must purchase, and the agriculturist has an easy method of diminishing the price demanded, by withholding his grain from the

These our forefathers knew not; taught, deceived,
That all monopolies the state aggrieved;

mechanic who demands it. It is so with all the rest: personal labour, whether of body or mind, but particularly the former, is here of high value, and the man who consents to barter it barter it to great advantage. All are alike aware that the commodities in which they deal are of prime necessity; and every one, in consequence, becomes a check upon every one. The barter must inevitably be upon equal terms; and trade in such a situation of things, and in such a situation alone, or at least where the same principle is appealed to, is an universal blessing. At first, undoubtedly, there must not only exist an equality of barter, but, in a very considerable degree, an equality of property;—yet the happiness of the colony by no means depends upon the latter, provided the equality of barter is still adhered to; nor can such equality of property continue long. The greater degree of industry of some, and of idleness of others—a variation in the possession of mental or corporeal powers—the introduction of a medium or representative of wealth, and a multiplicity of other circumstances, must necessarily, in a short period, produce an inequality in the property of most of the inhabitants. Such inequality, however, as I have just observed, in itself is no evil; on the contrary, it may become highly beneficial to the rising state, by allowing those who possess an ampler wealth than the rest, and who have no necessity for personal labour to supply their wants, an opportunity of engaging in new studies and pursuits, which may eventually prove beneficial to the body at large. But the moment this inequality of wealth is allowed to produce an inequality of barter, (and without some restrictive compact it may do so perpetually,) trade will begin to exist no longer as an equal and universal blessing, and inequality of wealth will immediately become a serious evil. Let us suppose that the agriculturist is the wealthy man, and that he is determined to take every advantage which his

That gambling was, alike, o'er books or dice, 465
 At 'Change or Pharaoh, an enormous vice,

superior possession of wealth will permit him. In his former situation he met his neighbours upon equal terms :—if he demanded a price too high for his grain, or, in other words, too large a proportion of any other article of the same necessity as his own, he was compelled to lower it in consequence of his neighbours' withholding from him the commodities of which he was in absolute want, and without which he could not exist. In return, indeed, he himself had the same restraint upon them, for he also trafficked in a commodity which was equally necessary to every one. But the possession of superior wealth alters his situation completely. Wealth, where money or some other representative does not make its appearance to designate it, must alone consist in an accumulation of all the different wares or commodities which are the objects of barter ;—yet, whether it consist in money, official paper, or a storehouse of such commodities, it will make no difference in the present instance. The agriculturist thus situated is again applied to by his neighbours for grain, and they offer the usual barter: but he has it now in his power to assent or refuse at option; for, of whatever necessity to his existence may be the articles presented to him in return, he has a store of them already, and does not depend upon the venders for an immediate supply. They, however, being less fortunate than himself, must be supplied, and that instantaneously, with his own article of grain—they cannot exist without it—they become dependent upon him—and, be the price or the quantity of wares demanded what it may, it must necessarily be acceded to; and the agriculturist immediately accumulates fresh riches, while he impoverishes those around him. This is precisely the situation of Great Britain at the present period. There is much inequality of property among us, which, as I have before observed, is in itself an advantage rather than an evil, and which actually was

And that the man who risked beyond his purse,
Instead of honour, claimed a public curse!

so a century ago, when those of large possessions did not devote their superiority of wealth to the purpose of personal trade. At that time the equality of barter was much more universal, from the husbandman to the merchant; and although the nation could not boast of so large a capital embarked, or so extensive a commerce resulting from it—from this very circumstance of equality of barter, every rank, excepting the small circle of large capitalists or monopolists, was comparatively richer and happier. At the period I now refer to, those who were possessed of large fortunes retired from the commercial world altogether, and lived upon the rental of their accumulated property. They did not interfere with, and consequently did not injure, the equal barter of the markets. But the times are changed; we are now become a nation of traders:—men of all ranks, of all fortunes, choose personally to employ their property in commercial adventures—they choose also to gain as much as they possibly can in proportion to the capitals they employ. What must inevitably follow? I have already proved, that where this is the case the weak must necessarily yield to the strong—that the latter have it in their power to demand a price, which, exorbitant as it may be, the former cannot possibly refuse, because the commodities they will generally be solicitous to vend, as being productive of the greatest degree of profit, are those of prime necessity, and which, in consequence, the former must unquestionably possess for the purpose of actual existence.

It is said, and it has been said till the observation is become trite and hackneyed, that trade will at all times find its level; and that there are so many wealthy merchants engaged in the different branches of the commerce of this country, that a sufficient degree of competition must necessarily ensue; and that, if some refuse to vend unless at an exorbitant profit, there are multitudes who will undersell

Farewell those days of darkness ! long foretold,
 Lo ! the bright beams of Science now unfold ! 470

them, and accept of a much smaller. The whole of this is said without either reflection or observation. Trade, when once thrown off its level, or, which is the same thing, its equality of barter, by the interference in it of traders possessed of large property, and who are resolved to make the utmost of their superior resources, never can find its level again. The man of fortune, who is not dependent upon immediate sale or purchase, instead of offering more for what he purchases, and demanding less for what he vends, will continue progressively to offer less in the former case, and to demand more in the latter. His wealth gives him the command of the market, and he acts accordingly. We may talk indeed of competition, and it may sound very prettily in theory; but, as a vital principle, it is neither acted upon in practice, nor can it reasonably be expected to be. Competition, to be serviceable to the public, must be competition between necessitous men; but, in the present instance, necessity is out of the question: the ostensible competitors are raised above want; they associate together, and determine, by mutual compact or combination, on the outline of the price at which their commodities are to be either bought or sold. To the principle of interest there is now a law of honour introduced among them, coercing them to abide by the general determination; and consequently it can make no difference to the nation at large, whether the market be in this way subjugated by the purse of an individual, or the purses of many, united into one common sum and confederating for one common object. What are the daily meetings of our merchants upon 'Change but to substantiate this grand purpose? and for what other advantage were the different trading companies of the City incorporated, and admitted to the possession of exclusive privileges? The present situation of Great Britain is therefore easily accounted for: we have a

In struggling pangs gigantic Error dies,
And Wisdom wings exulting from the skies.

larger capital engaged in trade than in any former period of her history; but the greater portion of the inhabitants, consisting of the middling and poorer classes, exist in an augmented state of poverty and wretchedness. The enormous taxes now annually collected contribute to this evil in no small degree: but it is chiefly derived from the principle I have just endeavoured to develope—from an inequality of barter, and a want of sufficient level in the republic of trade—from the total command of the market by individuals, single or associated, who employ immense capitals for this purpose with the full determination of employing them to the utmost advantage; and who thus enormously enrich themselves, while they necessarily impoverish all who are dependent upon them, or, in other words, with whom they transact business. Practically or speculatively considered, therefore, a restrictive system of laws seems to be a system of justice, a duty incumbent upon the legislature in mercy to all who have not property enough to engage in such commercial confederacies. It is absurd to suppose that the general spirit of trade would be hereby paralysed; it would, on the contrary, be strengthened and augmented; and if the merchant who clears six thousand pounds a-year were, in consequence, rendered incapable of clearing more than three, he would still have stimulus enough to induce him to continue, and perhaps to double, his exertions.

But not only on a principle of political justice, but of political consistency, ought laws of this description to be introduced. We have partial trade laws already; and, because they are partial, they are necessarily oppressive. We have restrictive laws upon corn—we have restrictive laws upon money—we have restrictive laws upon journeymen, who combine together to determine on the price of their wages. But why should corn be restrained rather than glass or many other

O'er all the dew of heavenly genius drops,
 Fragrant and frequent as a field of hops,
 Or, 'mid the dingy streets of London, set
 By playful **LOUGHBOROUGH**—field of mignonette.
 Hence not on foods alone—the means how best
 Wealth may be heaped, or famine be repress—

articles, which, instead of being restrained, have a draw-back allowed upon exportation? Why should money be restrained, while the generality of the commodities which it represents, and which are only money in another form, have no restraint whatsoever? Finally, why should the journeymen of any particular trade be restrained from a monopoly of their own labour, or, which is the same thing, from conjointly refusing to vend their labour under a definite sum, while their masters are under no restraint of any kind, and have free liberty of combining together in order to impose on the public, whatever additional price they may choose to demand? while merchants and manufacturers of every description are protected in their speculations, their monopolies, their enormous profits? In point of general consistency, therefore, our code of trade laws ought to be equally and universally restrictive, or it ought to forbear from all restraint whatever. To maintain a check upon some parts of the community, while others are left totally at liberty, is to exercise an authority unnatural, unjustifiable, and tyrannical.

476. *By playful Loughborough, field of mignonette.*] Most of my readers, who are resident in town, cannot but recollect the late lord-chancellor's having humorously planted the whole garden in front of his house in Guildford-street with this fragrant vegetable in the course of last spring; and there are few of them, I apprehend, but have acci-

Sons of the HEALING ART ! ye daughters sage !
 O'er you alike descends the dazzling rage ; 480
 And man, by process new, whate'er his ill,
 May now be cured, devoid of draught or pill.
 Armed with twin skewers, see PERKINS, by main force,
 Drag the foul fiend from Christian or from horse !

dentally been regaled in their occasional perambulations with its odoriferous essence :

————— As when to them who sail

Beyond the Cape of Hope, and now are past

Mozambic, off at sea north-east winds blow

Sabeian odours from the spicy shore

Of Araby the Blest:—with such delay

Well-pleased, they slack'd their course.

Seldom indeed have the avenues of the courts of law smelt quite so agreeably ; and it was certainly gardening upon a grand style, in comparison with those little parterres of the same odorous plant which are generally confined to a few beggarly pots stuck up in the window-sills in our streets, and which threaten to fall down and break the heads of all who pass near them.

483. *Armed with twin skewers, see Perkins, by main force—*] This novel and ingenious mode of curing all disorders whatsoever, incident to man or beast, Mr. Perkins, in the true spirit of benevolence, is daily communicating to the world at large, through the medium of advertisements in every newspaper, magazine, and review circulated throughout the kingdom. It is a little unlucky for the universality of his fame, however, that Dr. Haygarth has found the same kind of beneficial effects excited, in a course of experiments upon this subject

See PRESCOT, in the strife should PERKINS fail, 485

Soothe him to sleep by prayers and nut-brown ale !

in the Infirmary at Bath, with plain wooden skewers or tractors, which may be bought at any butcher's shop at the rate of about a penny for the dozen, which this mystical and erudite disciple of Apollo has only been able to produce by his patent metallic skewers or tractors, for which he has the modesty to ask five guineas a pair. The wonderful secret of the cure in both instances seems to reside occasionally in the effect excited in the imagination of the patient who is operated upon, and occasionally in the accidental or natural cessation of the disease during the period of operating; and this I take to be a clue which will sufficiently develope all this genus of occult nostrums, whether externally or internally applied.

486. *Soothe him to sleep by prayers and nut-brown ale !*] Here indeed is a mode of cure that attaches more immediately to men's businesses and bosoms. The truly pious and learned lady here referred to is the successor to, as during his life-time she was the partner of, the justly celebrated Dr. De Mainaduc, professor of the science of animal-magnetism. The doctor, however, as well as the holy virgin whose praises are here so feebly and inadequately sung, was well convinced that he might play with his fingers or muse on his patient's disorder to all eternity without relieving him, unless his body was at the same time blessed with an ample portion of good old ale, and his mind with the healing influence of Heaven, obtained through the fervency of prayer. Both these were, therefore, perpetually resorted to, and still continue to be by his female successor, in every instance, and upon every visit. The patient and the prescriber drink large libations of this true British nectar; a serious and ardent address is then presented to the Supreme Being, and the work of cure is commenced. So refinedly pious indeed was the late worthy doctor become during the latter period of his life, that neither the established

See STOTT the footman raised to STOTT esquire,
 Assault the daemon with electric fire ;
 Ply him with small arms, or, tremendous, pour
 The full-charged volley from his battering store ! 490

liturgy, nor even the Lord's prayer itself, was sufficiently correct for the use of himself and his pupils; and instead of assembling, therefore, every Sunday with their neighbours at their respective parish churches, they used to associate at the doctor's house, and join together in rehearsing an *amended* copy of each. But the professor, notwithstanding these sublime flights of devotion, these truly "pious orgies," was not altogether impeccable; for at this very period he had turned his wife out of doors without any justifiable cause of offence, and kept a mistress in her stead, to perform all his domestic offices.

487. See Stott the footman, &c.] The versatility of this man's talents is extraordinary. Not many years ago he was an admirable lacquey in the family of a private gentleman;—he was next an admirable porter in one of the public hospitals of the metropolis; here he acquired in a short time a rich treasure of chirurgical knowledge, and was soon, if we may judge from his admission into the body of the late corporation of surgeons of London, through the powerful talisman of about thirty pounds held in his hand on the occasion, transformed into an admirable operator in this useful art. From an admirable surgeon he became transmuted into an admirable electrician; and through the benevolence of lady H-ld-r-ess his genius has at length found its level, and he has attained that respectable portion of practice to which his extraordinary talents and profound erudition most justly entitle him. In the language of Juvenal, we may say of him, (Sat. iii.)

Augur, schænobates, medicus, magus, omnia novit.

See vital air, if aught of ail be thine !
 If well, to keep thee well, see vital wine.
 Or, blest discovery ! ne'er descried till now,
 See the vast virtues of the wondrous cow,
 That, foul or clean, exulcerate or sound, 495
 To man still offers balm for many a wound.

491. *See vital air*——— } These are both too generally
 If well, to keep——— } known, by public advertise-
 ments and other puffs, to need any particular notice in this place.

495. *That, foul or clean, exulcerate or sound*—] To many of my readers it may be necessary to state in humble prose, that this hitherto despised quadruped has lately been found, or been supposed to have been found, of inestimable advantage, both in the cure of consumptions, and in providing an easy substitute for the small-pox. In the former disease it is the breath or exhalation of the cow that is conceived to operate in the regeneration of health; and the ingenious Dr. Beddoes, who first suggested the idea, has exercised all his mechanical as well as medical powers in the establishment of a hospital of this description at Bristol, that may boast a combination of the two grand desiderata of personal comfort, and a due application of the vaccine effluvium. He originally procured a large barn, and had it divided into alternate rows of beds for his patients and beds for his cows. The cows he at this time obtained, for the use of the night, from the cow-keepers in Bristol and its vicinity, paying them a certain stipend independently of the night's lodging. It is said that many of his patients in a short time became considerably better: but the experiment was soon rendered public; and the cow-keepers and their customers maliciously conceived that the kine, and consequently their milk, became diseased in proportion as the pulmonic affection sub-

O wise beyond repute ! though every age,
 Informed or rude, alike repute you sage,
 Ye sons of Egypt ! in the world's first dawn
 Who deemed the cow the goddess of the lawn, 500
 Saw Heaven on her its choicest influence shower,
 And founded altars to the *vaccine power*—

sided. The doctor could no longer procure cows in the usual way, and has since been under the necessity of purchasing them for the purpose, and turning cow-keeper himself.

As to the substitute for the small-pox, the public are indebted for a knowledge of this elegant discovery to the experiments of Dr. Jenner: and the result is, that the ichorous matter discharged from the heels of a greasy horse, upon the pasture in which he feeds, is sure to inflame and erode the udders of cows that are fed in the same pasture, whenever they recline themselves and thus suffer their udders to come in contact with the virulent matter. A variety of local pustules uniformly succeeds this inflammation, and children inoculated with the fluid they contain are rendered incapable of receiving the small-pox in future life, although the disease produced by such inoculation is unattended with any general fever or general eruption, and consists of nothing more than a topical inflammation and tinea or scab upon the part in which the matter has been planted. I enter not into the debates that have ensued among medical practitioners upon these important subjects, nor do I pretend to determine to which of these vaccine experimentalists the greater share of merit is due, excepting that I believe the discovery of Dr. Beddoes has the precedence in point of time.

Non nostrum inter vos tantas componere lites:
 Et vitulâ tu dignus et hic.

Lo! at the distance of four thousand years
 We catch the radiance of your sacred seers :
 Apis and Isis now resume their sway, 505
 And Britain hastes her homage first to pay.

505. *Apis and Isis now resume their sway.*] These, as is very generally known, constituted the supreme deities of Egypt, and were worshipped under the emblems of a bull and a cow. As supreme deities they refer, therefore, obviously to Jupiter and Demeter, Venus, or Aphrodite. The representation of Jupiter, under the transfiguration of a bull, was not uncommon among the Greeks; and the fable of the rape of Europa, in which he is exhibited in this character, is doubtless of Egyptian or Chaldee origin. As to the unity of Isis and the Grecian Demeter, "the mother of gods and men," we are expressly told by Diodorus Siculus, vol. i. lib. i. *την δε Ισιν εγγιστα πως Δημητραν*, that "Isis resembled the goddess Demeter very nearly." I agree with Mr. Bryant that Isis or Demeter was nothing more originally than a deification of the ark of Noah, which preserved in its capacious womb, during the existence of the flood, the elements of all animated nature. And it is highly probable that the cow, like the moon, was originally worshipped as a type of the ark or *arc*, in consequence of the *crescent* form of her horns. There were two grand annual festivals instituted in Egypt to the honour of these deities, in both which was introduced the procession of the *χρυσον κιβωτιον*, or *little ark of gold*, accompanied by a general retinue of priests and people.

In the re-institution of this system of vaccine devotion in our own country, the care of the *ιερα κιστη*, or *holy chest*, in which the *golden ark* was deposited between the periods of these celebrated feasts, ought undoubtedly to be conferred on Dr. Beddoes; while that of the *μηνοειδες αγαλματιον*, or image which occasionally supplied the place of Apis or Osiris, might with equal pertinency be allotted to Dr. Jenner.

See BEDDOES, of the vaccine church high-priest,
 New temples rearing to the heavenly beast!
 Daughters of Britain! ye whose wiltered cheek
 And labouring breath pulmonic ills bespeak, 510
 Should medicine fail, here seek advice divine,
 'Mid the sweet influence of celestial kine!
 Here bring your beds, your flaccid frames repose,
 And drink from cows the lily and the rose!
 Ye spotless babes, whose lips have never prest 515
 Aught but the nectar of a mother's breast,
 Now flushed with health, yet doom'd by loathsome ails
 To lose, perchance, the bloom that still prevails,
 Here be ye brought, and JENNER shall prepare,
 From the foul dug, the pest to keep you fair— 520
 Plant the vile antidote beneath your skin,
 And pox without defy by pox within!

522. *And pox without defy by pox within!*] Before I quit this subject I cannot avoid noticing the very benevolent institution which a variety of medical practitioners, from the most disinterested motives no doubt, have lately established in Golden-square, for the purpose of inoculating the poor with this invaluable pox gratis. I will not here enter into the unsettled inquiry, whether this disease should or

Yet why these sufferings? these precautions why?

Will but to live, and thou shalt never die;

should not be accompanied with a general eruption? or whether, in reality, from the ordinary slightheadness of its affection, it be or be not a disease at all? for each of these opinions, it seems, is possessed of its advocates. But as all agree that the inoculated cow-pox is attended with no kind of danger whatsoever, and requires neither precaution nor medicine of any kind during its action, it appears to me rather a singular method of proving this doctrine to the people at large by the institution of a medical establishment, that consists of not less than three physicians, four surgeons, and two apothecaries, when, if the averments of these gentlemen be true, all the business that has a probability of, at any time, falling beneath their care might be transacted with ease by one individual alone who would devote about three or four hours a day to the undertaking. Considering, moreover, that these very humane practitioners most honourably forego every idea of self-interest, and profess themselves to be actuated by a spirit of the purest philanthropy, it appears not less singular that they should require an annual contribution of one guinea from every subscriber to the institution, amounting, I believe, in the whole to about three hundred; but more particularly still that they should demand the exorbitant sum of half-a-guinea from the rest of their medical brethren for every dip into the contagious ichor. There is also one other circumstance which ought not to pass unnoticed, and with which I shall close these observations; and that is, that although the original discoverer be a resident physician in London, he does not seem to have had the compliment paid him of having been consulted on the occasion, nor does his name appear in the profuse list of this medical establishment, which, with a strange fatality, as I am much afraid, to its future, if not to its present, importance, is superintended by a Dr. *Nihil*.

Will but to live with energy profound, 525
 Life shall be thine, and sickness never wound ;—
 Immortal life !—a vast capacious soul,
 Evolving still while endless ages roll.
 So deems the deep philosopher, whose eye,
 Chief in these modern times, unfolds the sky ; 530
 Perfective nature's gradual change surveys,
 And points with joy her full meridian blaze,—
 Blaze big with intellect, when all, refined,
 Earth's grossest atoms, shall o'erflow with mind ;
 When stocks and stones, to screen immortal man, 535
 Shall rise spontaneous, void of human plan ;
 Instinctive ploughs th' assenting glebe divide,
 And, without pilot, ships o'er ocean ride.

537. *Instinctive ploughs th' assenting glebe divide*—] Those who are acquainted with Mr. Godwin's *Political Justice*, and particularly the first edition of this unrivalled book of prophecy, will readily recollect that I am here only exhibiting a fair transcript of the doctrines and disclosures it contains.—The *instinctive plough*, which, without the assistance of man, shall hereafter spontaneously rise up and perform the purposes of agriculture, is particularly specified and insisted upon. The idea is undoubtedly inconceivably *sublime and beautiful*; and yet, by a recurrence to the more ancient prophecy of the Man-

Doubt you such facts? See DARWIN press to prove
Already plants may hate, desire, and love, 540

tu an bard, there appears to be obviously a mistake in this part of the prediction;—for Virgil expressly assures us that there shall be neither plough nor pruning-hook at that time in existence, and that the earth shall spontaneously produce all things without the toil of cultivation. Ecl. iv. 39.

————— omnis feret omnia tellus :
Non rastros patietur humus, non vinea falcem :
Robustus quoque jam tauris juga solvet arator.

It must be stated, however, to the credit of Mr. Godwin, that, in some of the subsequent editions of his work, this passage, as I am informed, is altogether expunged; and, I doubt not, from a more correct attention to the verses now quoted. The idea is nevertheless so truly animated and superb, that, notwithstanding its avowed falsehood, it is almost a pity that it should not be perpetuated to posterity:

Magnanima mensogna! or quando è il vero
Si bello, che si possa à te preporre?

539. ———— See Darwin press to prove—] The poetical doctrines of this celebrated writer are sufficiently diffused by means of his “Botanic Garden;” and it is well known, that, in this elegant metrical composition, in which an ample portion of fiction is justly claimable and to be allowed, in imitation of Claudian, he has endowed the vegetable creation with sentient organs and affections of every kind:

Vivunt in venerem frondes; nemus omne per altum
Felix arbor amat; nutant ad mutua palmæ
Fœdera, populeo suspirat populus ictu,
Et platani platanis, alnoque assibelat alnus.

Think, reason, judge!—With microscopic eye,
See the keen sage, womb, stomach, brains, descry!

Profanely curious, mark their loose amours,
And find for AUCKLAND vegetable whores!

O shame to Britain! that, while countless laws 545

Bind British dames from flippancy and flaws,

No statute yet exists, with wholesome powers,

To guard the chastity of British flowers!

Shame to the Senate, to the sacred name

Of mitred ROCHESTER eternal shame!

550

But it is not so generally known that this is the serious creed of Dr. Darwin as a natural philosopher, as well as his system as a creative and vivacious poet: and yet this also he has asserted, and endeavoured to prove, in a late bulky quarto, in plain prose, entitled "Phytologia, or the Philosophy of Agriculture and Gardening," which is replete with entertainment, and combines about an equality of fanciful and unfounded opinions, and of novel and highly valuable facts. To this creed I have heard that a great multitude, and particularly among the ladies, have of late become converts; and I have been informed of more than one instance in which the fair proselyte has extended it to so extreme a latitude as to give her geraniums and other plants an airing in her carriage whenever they appeared sickly and seemed to require exercise.

Having thus generously rescued the whole vegetable creation from the degraded state of insentient beings, it is to be hoped that the

That collinsonia, 'mid the noon-tide blaze,
 With strumpet front th' adultress still displays;
 And the vile epilobium dares pursue
 The nameless sin that bestial Onan slew!

doctor will prosecute his ingenious inquiries still farther; and if he should not be able to demonstrate the *loves of the triangles*, he may at least be expected to establish the animal organisation of the magnet, and to prove irrefragably that its union with a brother or sister magnet is that of sexual coition alone. This indeed is no new doctrine: it was so strenuously contended for about a century ago, that the cardinal Polignac thought it incumbent upon him to oppose the tenet with all the argument he could throw into verse: and his conclusion is as follows: (Anti-Lucretius, v. 1151.)

—————Miracula nondum
 Omnia magnetis perspeximus: at mihi certum est
 Magnetem non esse animal; nec amoris ab æstu
 Ferratas trahere ac secum vincire catenas.

551. *That collinsonia, 'mid the noon-tide blaze—*] “A most curious example of the existence of some kind of sense which may direct the pistils, or female parts, of the flowers of collinsonia, which way to bend for the purpose of finding the mature males, is related in “Botanic Garden,” vol. i. canto iv. l. 460. where some of the pistils mistake the males, or stamens, of the neighbouring flowers for their own husbands, and, bending into contact with them, *become guilty of adultery.*” Phytologia, sect. viii. 8.

553. *And the vile epilobium ———*] “Dr. Peschier of Geneva thinks he has discountenanced this idea of amatorial sensibility of vegetables by two experiments, which are related in Journal de Physique de Lametherie, t. ii. p. 343. One of these consisted of his

O haste, ye Great ! whom purest honour fires, 555
 In rank as virtue rais'd above your sires—
 Haste, spotless saints ! and root, with pious toil,
 These vegetable sinners from the soil !
 Haste—or, if prescient truth inspire the bard,
 The blest Millennium Heaven will yet retard ; 560
 Th' eternal progress of the soul restrain,
 And all our hopes and energies be vain.

tying down the stigma of *epilobium angustifolium*, and yet in due time the anthers burst and shed their pollen, and thus committed a kind of vegetable Onanism ; and also that he castrated the stamens of this flower, and yet the stigma opened and arose as if the anthers had been present. The other experiment consisted in his confining a branch of barberry, *berberis*, in a glass, and subjecting the stamina of the flowers to the vapour of nitrous acid, which by that stimulus arose from their petals to the stigma, and after a few minutes again retired to their petals. Both these experiments rather seem to confirm than to enfeeble the analogy between plants and animals ; as the amatorial motions of these flowers were thus produced by internal or external stimuli, as in the healthy or diseased states of animals." *Phytologia*, sect. vii. ii. 2. p. 107.

557. *In rank as virtue rais'd above your sires.*] To whom we may most justly apply the following encomiastic verses of M. Pesselier :

C'est peu de recevoir ces clartés étrangères
 Que sur notre berceau font réjaillir nos pères ;
 Il faut que de nous-mêmes empruntant des rayons,
 Nous ne devons qu'à nous l'éclat dont nous brillons.

Yes, these are times of science—and the mind
 Now with the future scans the scenes behind:
 Cleared by the radiance of the rising morn, 565
 Now half the dead, we find, were never born—

566. *Now half the dead, we find, were never born.*] Mr. Bryant is, I believe, the first among the moderns who commenced this kind of literary scepticism; and he has not been deficient in followers—nor have those followers been deficient in zeal. In the note on ver. 78 of the present canto I have had occasion to notice his elaborate Dissertation on the Trojan War, written expressly to prove that no such expedition was ever undertaken, and that no such city of Phrygia was ever in existence. But Mr. Bryant does not confine his task of annihilation to the fact of unmaking Troy and the Trojan expedition. He had long before endeavoured to prove to us, in a work of great erudition and merit—I mean his “Analysis of Ancient History”—that there never were such persons as Hercules, Cadmus, Palamedes, Ephialtes, and a vast variety of other heroes, the reality of whose lives had heretofore been altogether unimpeached. Mr. Bryant has been succeeded by Mr. Allwood, who, with a bolder effort still, has ventured to strike out of the book of life Cecrops, Cranaüs, Amphictyon, Erechtheüs, and many others of the reputed kings of Athens, prior to the establishment of the Olympiads; as well as the entire families of the Γηγεveis and Αὐτοχθονες, whom he believes to have been nothing more than great men-mountains, or hills, on which religious services were performed by particular classes of the human race. This system of extirpating a family from the pages either of history or tradition, in every instance in which a difficulty respecting them occurs to us, is certainly a very easy, if not a very indolent, one; and we might proceed upon it with much plausibility till we had swept away the greater number of names at present existent,

Imps of the brain ! and half perused or heard,

Profane or sacred, never once occurred.

Troy never sprang—the heroes sent by Greece

Alone were fabled to complete the piece : 570

False is the Bible, to itself untrue—

The books of Moses Moses never knew ;

either in sacred or profane annals, and had reduced the *radical families* of mankind to as small a number as Mr. Bryant has reduced the *radical terms*. Both these erudite philologists profess themselves, nevertheless, strongly attached to the sacred Scriptures, and urge that the defence of them is one grand motive of their literary communications. Their progress in historical archives may entitle them to the *Σ&ΧΙ* or patriarchal robe of literature ; but I am much afraid it will not largely add to the credibility of history of any description in this infidel era ; and every *Π* or ordinance they utter ought to be admitted with no small degree of hesitation.

571. *False is the Bible, to itself untrue—*] It is to this spirit of literary adventure which has lately been exhibited by real scholars and men of undoubted ability, that much of the gross and-daring scepticism evinced by those who have no pretensions to literary criticism, or even classical education, may be fairly attributed. They follow eagerly in paths already marked out for them ; and, in the extravagance of their own conceits, it is not to be wondered at that they should proceed beyond the boundary of their predecessors, or occasionally diverge from the line that lies before them. The absurdities of Thomas Paine, in his strictures upon the Bible, are too well known, and have been already too fully refuted to require any particular notice in this place.

Nor Zoroastres lived, or, living, planned

The laws once deemed the labours of his hand:

573. *Nor Zoroastres lived* —————] The lively and facetious French, as may be naturally expected, are not behind hand with us in overthrowing, or rather fabulising, the history of ancient times and ancient personages. In the present instance I allude to a paper on magic, valuable in many other respects, inserted in the Memoirs of the National Institute of France, by M. Le Blond, in which the existence of the Persian philosopher is doubted in the following words:

“Cette science [la magie] fut en grand honneur dans l’Orient, où Pline ne doute point qu’elle n’ait été inventée par Zoroastre. Mais quel est ce Zoroastre ? C’est ce qu’il n’ose assurer, dans l’incertitude où l’on est s’il n’a existé qu’un homme de ce nom, ou s’il en a existé plusieurs. Il cite le témoignage d’Eudoxe, qui regardoit la magie comme une secte de philosophie des plus utiles et des plus célèbres. Le même Eudoxe dit que Zoroastre vivoit six mille ans avant la mort de Platon. Et lorsque Platon nous apprend qu’en Perse les enfans des rois étoient mis, à l’âge de quatorze ans, entre les mains d’instituteurs choisis, dont l’un devoit leur enseigner la magie, il ajoute que c’est celle de Zoroastre, fils d’Oromaze ; ce qui ne donne pas plus de lumière sur ce personnage fameux, dont l’existence est peut-être un problème.” Littérature et Beaux-Arts, pour l’An IV de la Républ. tom. i.

The existence of Zoroastres is, nevertheless, as amply confirmed as that of Hesiod or Herodotus. The Persians, to the present day, have immemorially ascribed three different works to him, which are still in existence; and are entitled, the Zend, or the Book of Life; the Pazend, or a confirmation of the Zend; and the Vasta, or a glossary upon the same performance. In their own language they bear the characters of *زند, پازند, واستا*.

While, long ere HOMER charmed the list'ning earth,
Sprang many a bard of more than HOMER's worth ;

575. *While, long ere Homer charmed the list'ning earth—*] I here refer to the very elegant and spirited “ Discours sur la Littérature,” delivered by the Marquis de Boufflers in the Academy of Sciences and Belles Lettres at Berlin, on August 9th, 1798 ; in which he advances a conjecture, although unsupported by any one archive or authority whatsoever, that there were poets in existence long anterior to the epochs of Homer and Pindar—and poets, too, who as much surpassed these celebrated bards in metrical merit as these have since excelled all who have succeeded them. It is in vain to him that the poetic philosopher of early Rome inquires

Quir supra bellum Thebanum, et funera Trojæ,

Non alias aliei quoque res cecinere poetæ ?

Quo tot facta virûm totiens cecidere; neque usquam

Æternis famæ monimentis insita, florent ? Lib. v. 327.

Or that Macrobius, in humble prose, should argue to the same effect :—*Quis non hinc existimet mundum quandoque cœpisse, nec longam retro hujus ætatem, cum abhinc ultra retro duo annorum millia de excellenti rerum gestarum memoriâ ne Græca quidem extat historia ? Nam supra Ninum à quo Semiramis, secundum quosdam, creditur procreata, nihil præclarum in libris relatam est, &c. De Somn. Scip. ii. 10.*

It is curious to observe that not long before the marquis was engaged upon this ideal creation, one of his countrymen, a sprightlier writer than himself, was occupied upon an opposite question, surpassed the incredulity even of our English literati, and attempted to prove, not only that the Greeks were not the aborigines of their own country, but that there never existed such a poet as Homer in any nation. “ J'essayai,” says M. de Cambry, whose travels bear the date of 1788, “ de lui prouver que ce qu'on nomme Grecs

Though sunk alike their numbers and their names,
 Such doubtless sprang, and such their loftier claims.
 Now, too, instructed in a better school,
 We find, at last, that NEWTON was a fool; 580
 His algebra all jargon and deceit,
 With countless faults his solar code replete—
 That earth is fixed, and round, by rule precise,
 Moves the fleet sun—a wondrous ball of ice!

ne fit que traverser le pays qu'improprement on nomma Grèce; qu'Athènes, loin d'avoir été la mère des arts, les avoit reçu de ses voisins, qu'Homère enfin n'avoit jamais existé." *Voyage Pittoresque en Suisse et en Italie*, tome i. p. 19.

581. *His algebra all jargon* ———] It is not, however, to Sir Isaac alone that the Baron Maseres has confined his invectives, in his Appendix to Mr. Frend's Algebra; he has attacked, with equal asperity, the venerated names of Clairaut, Maclaurin, and Saunderson, for writing so obscurely on the subject of Cardan's rule, but more particularly for their admission of quantities below nothing; which, in the baron's opinion, is an actual impossibility, and, of consequence, an extreme absurdity. The objection is truly trifling, and certainly unworthy of such severity of style. And, without advert-
 ing to the existence of measurements below nothing in the scale of several of our best graduated thermometers, a satirist as ascetic as the baron himself might have some reason for replying to him, that he has proved, by his own pamphlet, the very truth of the position he is so strenuously labouring to controvert, and has presented the world with a publication that is *less than nothing, and vanity!*

E'en coblers now, beneath the blaze that flows, 583

Turn from old ballads, and themselves compose ;

583. *That earth is fixed, and round, by rule precise, } The first of
Moves the fleet sun—a wondrous ball of ice ! } these two opi-*
nions was strenuously contended for of late by an uneducated philosophical lecturer of the name of Martin, who had a considerable portion of ingenuity, but a much larger stock of assurance and self-conceit. His lectures were delivered in the vicinity of Leicester Fields, and over a very excellent orrery, which he had constructed almost entirely upon the Ptolemaic system, and which exhibited, with mathematical accuracy, all the motions of the heavenly bodies, upon pure mechanical principles. This man deserved more encouragement than he met with ; but he lost it, in all probability, from his total want of modesty. His advertisements and hand-bills uniformly commenced with the high-sounding phrase of “ Newton refuted.”—The clear and brilliant conjecture that the sun is a vast body of crystallised ice was hazarded, some few years ago, in a pamphlet upon heliography ; but my memory fails me as to the name of the writer, nor have I any better recollection of his arguments. I must turn him over to the warmer disciples of Buffon and Dr. Herschel, both of whom imagine the sun to be, on the contrary, an immense body of culinary fire, and to have engendered the planetary system around him, by volcanic eruptions, at different periods of time, every planet having originally been a vast mass of lava projected during these different commotions.

585. *E'en coblers now, beneath the blaze that flows—]* Two of our bards of the present day, if we may be allowed to pay any attention to the anecdotes which are circulated concerning them, are of this origin—Mr. Bloomfield, whose “ Farmer’s Boy ” was, by his own confession, composed in a garret in the city, while he was honestly at work as a journeyman shoemaker ; and Mr. Giffard, concerning whom a similar report has been very generally propagated, and which

The Inimitable Reviewer

Deep in their stalls confess th' inspiring muse,
 And patch up verses as they patched up shoes :
 And as, of yore, old Orpheus by his strains
 Drew down the mountains headlong to the plains, 590
 So to the 'Change our City Crispin calls
 Fields, woodlands, harvests, clowns, and country-halls;
 While he, at Court, endued with ampler spell,
 Transplants St. Giles's language to Pall-Mall.

he has never, so far as I am acquainted with, attempted to contradict.

593. *While he, at Court, endued with ampler spell,* } This, in my
 Transplants St. Giles's manners to Pall-Mall. } opinion, is a
 more Herculean labour than that of his brother in the city; and
 on this account, though, to speak impartially, I know of no other, he
 is certainly entitled to the prize :

Ηνι δε τοι το δεπας· θασαι φιλος ως καλον οσδει·

Ωραν πεπλυσθαι νιν επι κραναισι δοκασεις.

To be able, even in philosophical subjects, to introduce the technical terms, which must necessarily be employed, into easy and graceful verse, is no common task, nor has ever been esteemed so from the days of Lucretius, who thus admirably expresses the difficulty of the undertaking, lib. i. 137.

Nec me animi fallit, Graiorum obscura reperta
 Difficile inlustrare Latinis versibus esse;
 Multa novis verbis præsertim quom sit agundum
 Propter egestatem linguæ, et rerum novitatem :

Yes, these are times of science ; nor the blaze 595
 On man alone propels its heavenly rays.
 From routs, from auctions, masquerades, and HOYLE,
 See ladies join the scientific toil ;
 O'er GARNETT's lectures pore, and, link by link,
 From GARNETT learn to calculate and think. 600
 O dome, where heaven itself new wonders hears !
 O peerless house of peeresses and peers !

but how much more difficult the toil, and how much more glorious the achievement, to modulate the technical idioms of St. Giles's, rude and barbarous as they have hitherto been universally found, even in prose essays, and to transform them into a dialect adapted to harmony and the muses !—As to Dr. Wolcot, the more immediate antagonist of this exquisite minstrel, he seems totally to have relinquished all idea of rivalry : for though I have seen some happy attempts of his in simple prose, I have neither seen nor heard that he has ventured upon any thing of the kind in metre.

602. *O peerless house of peeresses and peers !*] Never, I may safely venture to affirm, since the lectures of Aspasia, on whom Socrates attended in Athens, was there ever so brilliant an assemblage of pupils of rank and family upon any subject of philosophy as was exhibited at the Royal Institution during the last season. It might probably, nevertheless, be of advantage to this establishment if the pale of the institution were in some small degree enlarged ; and if it were not entirely left to a committee of peeresses and their friends to determine upon all who are the proper persons to be admitted into this new school of natural philosophy. Nor can I perceive any immediate advantage resulting from the order of the day, which has hitherto been

The last, best fact, in this auspicious reign,
 That stamps the progress of the human brain,
 And proves the period long decreed by fate, 605
 The blest Millennium, now begins its date—
 Here, if the Muse prophetic ardours swell,
 Truth, Virtue, Wisdom, shall for ever dwell :
 In learned assignations, here the Fair
 Meet grave gallants, and naked facts compare— 610

enforced, of appearing in full dress, and imbibing the rudiments of experimental science in silks and satins alone. It is not the kind of drapery in which philosophy has hitherto been found to flourish with the greatest degree of success. These observations, however, I only advance with a hope of enlarging the utility of this incipient establishment; for nothing can be farther from my heart than to censure the ladies who attend:

Qual sera aquella lengua desmendada
 Que a ofender las mugeras y a se atreva,
 Pues vemos que es passion averiguada
 La que a baxeza tal y error las lleva?

609. *In learned assignations, here the Fair—*] It is stated, but with what degree of truth I know not, that the professor's *curtain lectures*, or those which are delivered in the dark, are always sure to be more generally crowded than the rest. Whether, however, this be a piece of anonymous wit, or that the professor is, in reality, on such occasions more *enlightened and perspicuous* than in broad day or candle-light, I cannot take upon me to determine: but I hope some exertion will be made to prevent the same accident from recurring in the pro-

First trace the laws of impulse—in the dark,
 Receive and propagate the vital spark,
 And, filled with knowledge, through the nation hence,
 With pains extreme, its glorious fruits dispense.

gress of the present course of his lectures which I understand unluckily happened last spring, to the great confusion and alarm of the ladies who were present. The lecture was on electricity; and a mouse was procured and confined under a glass cover, to afford an opportunity of showing how easily animation might be destroyed by an electric shock. Prior, however, to the experiment upon the mouse, our professor had arranged some other electrical experiments, and was exhibiting them in the dark. The poor little animal, whom some kind sylph had forewarned of his approaching fate, took advantage of the general invisibility that prevailed, and extricated himself by overthrowing the glass. The alarm of this escape was communicated like electricity itself, and a general hunt ensued after the fugitive: every lady was terrified, and apprehensive she had afforded him an asylum; the chase was of course general, and for a long time persevered in; but the most experienced sportsmen were thrown out, and the little animal had the good fortune to escape.

END OF THE SECOND CANTO.

THE
MILLENNIUM.

CANTO III.

O, FOR his voice who, rapt to thought sublime,
Flung o'er his lyre the deeds of future time,

2. *Flung o'er his lyre the deeds of future time.*] *Æneid* vi. 756.

Nunc age, Dardanium prolem quæ deinde sequatur
Gloria, qui maneant Italâ de gente nepotes,
Illustres animas, nostrumque in nomen ituras,
Expeditam dictis, et te tua fata docebo.

I cannot flatter myself, however, great as is the liberality of the present age, and especially of our own country, that I shall be as largely remunerated for my prophecies as Virgil was for his, and I would readily compromise for half the sesterces which the single verse of

_____ si quâ fata aspera rumpas,

Tu Marcellus eris,

is reported to have put into his pockets.

To Rome's proud monarch oped th' empyreal skies,
And showed the glories long fore-doomed to rise!

Prophetic poetry has not, indeed, been very amply recompensed since this period by any people or any prince, if we except some occasional instances of generosity exhibited by the Persian caliphs. Camoens, as I have already observed in the note on v. 278 of the second canto, though his lyrical predictions embraced, like those of the poem before us, nearly the whole habitable globe, and are unrivalled in regard to metrical merit, far from having been rewarded by the prince to whom he addressed his song, was suffered to die in a poor-house, and to have his few remaining wants alleviated, prior to this wished-for event, by a hoary old and faithful black servant, whom he had brought with him from India, and who publicly begged alms for him in the streets of Lisbon. So that the undeserved disgrace and misery of Belisarius and Pacheco, which he so pathetically bemoans in the tenth canto of his *Lusiad*; at length became his own inheritance. The passage is too beautiful to be passed over without quoting it:

Mas neste passo a nimpha o som canoro
Abaxando, fezronco, e entristecido,
Cantando em baxa voz envolta em choro
O grande esforço mal agradecido.
O Belisario (disse) que no Coro
Das Musas seràs sempre engrandecido,
Si em ti viste abatido o bravo Marte,
Aqui tens com quem podes consolarte.
Aqui tens companheiro assi nos feitos
Como no galardam injusto, e duro;
Em ti, e nelle veremos altos peitos,
A baixo estado vir, humilde, e escuro:
Morrer, nos hospitais em pobres leitos
Os que ao Rey, e à ley servem de muro.

O, for his voice ! while now we strike amain
 A bolder yet, and yet a bolder strain ;
 Pause o'er the present, through the future pry,
 Visions of bliss that blind the daring eye,

Such was the unmerited fate of the prophetic bard of Portugal. And if Voltaire, who, notwithstanding his severe strictures upon Camoens, has copied him in this respect, in the seventh book of his *Henriad*, more largely than he has done either Virgil or Milton, had received no greater proofs of munificence from the world at large than from the Bourbons, the close of his life would not have been much happier.

It must be confessed, nevertheless, that in our own country prophetic poetry is paid for in the present day more liberally than in any other kingdom in existence ; and this whether the prophecy be true or false. The only requisite, if we may judge from Mr. Pye's annual, or rather semi-annual, predictions, is, that the poem disclose no evil tidings ; and truth, falsehood, or animation, are then of no consequence. Mr. Pye is an accomplished Greek scholar, and appears to bear in daily remembrance the dreadful wrath of Agamemnon upon the inauspicious prophecies of old Calchas : Il. A. 116.

Μαντι κακων, ε πωποτε μοι το κρηγυον ειπας,
 Αιει τοι τα κακ' εστι φιλα φρεσι μαντευεσθαι
 Εσθλον δ' εδε τι πω ειπας επος, εδ' ετελεσσας.

Like Anchises, he seems happily gifted with the power of predicting prosperity alone : while, as to every adverse event, we are not to be made acquainted with it till the period of its existence actually arrives, and we are suffering beneath its pressure :

Ostendent terris hunc tantum fata, neque ultra
 Esse sinent.

And prove from facts, still crowding into birth,
That heaven now hastes its glorious reign on earth !

Boundless the theme—Already has the Muse, 11
Left in the mighty maze at large to chuse,
Culled some few flowrets with triumphant hand,
And weaved a garland for her native land ;
Already painted, in exulting verse, 15
How nature now forgets her primal curse ;
How teem her plains with foods unknown before ;
How ampler treasures kiss the laughing shore ;

8. *Visions of bliss that blind the daring eye.*] Gray, Bard iii. 1.

Visions of glory ! spare my aching sight
Ye unborn ages ! crowd not on my soul.

17. ———— *foods unknown before.*] Canto ii. v. 317. Perhaps Mr. Foden first conceived the ingenious idea of making bread from plaster of Paris, instead of flour, from a perusal of Labillardière's Voyage in Search of the unfortunate La Pérouse, in which we are assured that the natives of Tongataboo are accustomed, when they are very hungry, and have nothing else at hand, to fill their stomachs with *steatite* to prevent fainting. There is also another elegant dish much in vogue amongst this curious people, and which I am surprised that none of our æconomical societies have hitherto thought of introducing into this country, and that is *broiled* or *fried spiders*, the species of which selected for this purpose is denominated by the natives *nougui*, and by the French naturalist, from this circumstance of its convertibility to human food, *aranaea*

From scene to scene how rising raptures throng,
 And every breeze is harmony and song ; 20
 Already marked, how man's majestic make
 Progressive loses every wonted ache ;

edulis. For the benefit of those charitable persons who may be disposed to recommend this new dish to the poor in their vicinity, I shall state that the mode of dressing them in Tongataboo is simple and easy. M. Labillardière tells us, that on being killed they are immediately covered up in a great earthen vessel, which is heated for some time over a brisk fire, and that they are then taken out of the vessel and broiled for use. It must indeed be an excellent diet with the addition of a few potatoes ; or if these should fail us, with a slice or two of bread made of saw-dust and fish-bones, the common food among the Kamtschadales, dipped, for want of honey, into a pan of seal-oil.

22. — *loses every wonted ache.*] Cant. ii. v. 479. Such is the increasing power the human frame is acquiring every moment, that, since writing the above, I have heard of a very respectable gentleman who is in the daily habit of taking not less than fifteen grains of muriated quicksilver, or corrosive sublimate, at a dose, without sustaining the least possible injury. Perhaps this also may shortly be converted into a pleasant kind of food, or be employed as an agreeable and stimulative ingredient in the manufacture of our sauces. The dhanésa, or Indian buceros, is well known to feed greedily on the colubrina or nox vomica ; and why the human stomach may not shortly be able to digest and banquet upon this and similar substances, as well as the stomach of the buceros, I must leave to Dr. Shaw, or some naturalist of equal talents, to determine.

Or, offered gratis, finds, devoid of wealth,
 Some swift and sure restorative of health:
 How ev'ry private passion grows refined, 25
 And nobler knowledge swells th'expansive mind;
 These has she sung already—Haste she now,
 Proud of her descant, with elated brow,
 Wide through the realm th'o'erflowing spread to prove
 Of meek-eyed piety and patriot love; 30
 To mark how sapient, how severely just,
 Th' illustrious chiefs in whom the people trust;
 How warm the zeal the men of God evince;
 How firm the faith of subjects and of prince;
 How, blest convention! church and state unite, 35
 Sermon and sword, to teach us what is right,
 To save from Jacobism with kind restraint,
 And form at once the loyalist and saint.

23. *Or, offered gratis,*——] See Canto ii. v. 522, and note on the same.

37. *To save from Jacobism* ———.] For this metrical elision I must plead in the name of all the Muses, and their innumerable votaries in this as well as every other country: for I know of no existing language in which the common and barbarous term Jaco-

O born of hell! at least in hell begot—

If those who know thee best mistake thee not— 40

binism, with its universally adopted accent,—adopted at least in prose,—can be introduced with any degree of euphony into poetry. The liberty I have taken is, indeed, one that has been allowed under the most despotic and arbitrary governments. It is well known that, during the tyrannical reign of the Stuarts, Butler ventured to contend openly for this palladium of all metre, this prime article in the Muses' Bill of Rights; and asserted, with regard to *Hudibras*, that

A squire he had whose name was *Ralph*,

Who in th' adventure went his half;

Though writers, for more stately tone,

Do call him *Ralpho*—'tis all one;

And when we can with metre safe,

We'll call him so; if not, plain *Ra'ph*.

Whatever additional embargoes may, therefore, be laid upon pens, ink, and paper, by the present or any succeeding ministry, I trust they will never think of interfering with a right so clearly established as this of metrical elision.

39. *O born of hell! at least in hell begot—*] For a knowledge of the genealogy of the monster Jacobism or Jacobinism, I am indebted to a celebrated and ingenious divine of the established church, who has given us some intimation upon this subject in the body of a sermon preached before a learned and, for the most part, a professional auditory; but who has been more explicit still in a note upon this passage subjoined in the printed edition of the discourse, in which he very gravely and authoritatively informs us that, as the origin of Jacobinism has for a long time been a matter of doubt, he has taken no small pains in its investigation; and has at length discovered that this tremendous prodigy was engendered by Satan at the gate

Infernal JACOBISM ! DEATH's nearest kin,
By SATAN gendered on the monster SIN,

of hell in a second incestuous embrace with his daughter Sin, the first produce of whose foul womb was Death. The account is explicitly detailed by Milton in the second book of *Paradise Lost*, and to this we are referred for particulars. It was in this manner, it should seem, that the arch-seducer won the key of the infernal pit from its vile portress—a fact which has certainly never been sufficiently developed before.

Thou art my father, thou my author, thou
My being gav'st me : whom should I obey
But thee, whom follow?—thou wilt bring me soon
To that new world of light and bliss, among
The gods who live at ease, where I shall reign
At thy right hand *voluptuous*.——

Thus saying, from her side the fatal key,
Sad instrument of all our woe, she took ;
And towards the gate rolling her bestial train
Forthwith the huge portcullis high updrew,
Which but herself not all the Stygian powers
Could once have moved ; then in the key-hole turns
Th' intricate wards, and every bolt and bar,
Of massy iron or solid rock, with ease
Unfastens.

What are all the discoveries in ancient history of the Marquis de Boufflers, or of Messrs. Bryant and Allwood,—none of whom pretend to go much farther back than the flood,—in comparison with the genealogical investigations of this profound and erudite scholar? a scholar who is supereminently the ΨΟΝΤΟΛΕΠΑΝΗΧ, the great revealer of the secrets of antiquity. This gentleman has not told us, however, the period of time with which Sin was pre-

When, won by second dalliance, the foul fair
 Gave to her sire his execrable prayer,
 Unbarred the nine-fold adamant doors, 45
 And showed the path to man's delicious shores—
 Say, did it claim six thousand years of earth,
 Infuriate fiend ! to rear thee into birth—
 That France, 'mid uproar, anarchy, and storm,
 Now first to man should show thy hideous form ? 50
 Or, armed with Proteus' talents, hast thou erst,
 In different shapes the race of mortals cursed ?
 Wast thou the dæmon, Ahriman thy name,
 At Ormozd's call, when embryo nature came,

gnant with Jacobism prior to his birth ; and we are in consequence left in doubt, whether, six thousand years after his conception, he were only born a few years since in France, or whether he have existed in the world incognito, and in a variety of borrowed characters, from time immemorial ?

53. *Wast thou the dæmon, Ahriman thy name— ?*] This doctrine of the Persian magi, of the co-existence of two opposite principles, is known to every one. Plutarch contends that Zoroastres taught that these principles were not only co-existent, but co-eternal : but this is denied by other writers, who assert that the Persian sage instructed his followers in the belief that Ahriman, or (as the Greeks denominated him) Arimanius, the principle of evil, like Satan in the Mosaic system, was the production of Ormozd, Oromazes, or the

Who checked the generous purpose of his mind, 55
And dashed with evil every good designed?

principle of good, who was alone eternal and self-existent. And it is well observed by Cudworth, that even Plutarch himself seems undesignedly to have evinced that this latter doctrine comprised a part of the creed of Zoroastres, by telling us that the Persian philosopher maintained that Ahriman, the evil dæmon, would eventually be destroyed in a dreadful combat with Ormozd, and that the universe from this moment would be possess of unmingled felicity. For it is not possible to conceive how he could be destroyed if he were increate and eternal: since a self-existent being must be a being altogether indestructible. The mere etymology of these names, however, will afford us very little light upon the subject, for they both refer to the ideas of power and splendor, and may be traced to precisely the same radicals, or radicals altogether synonymous. Ar'm, Aram, Or'm, Oram, is doubtless of similar origin with the Chaldaean ܐܪܡ (Rōm), whence, in all probability, the Greek term Ῥώμη (Rōme) *strength*; and the Latin term Roma, adequate to the *city of strength*. The same idea of power or stability is preserved in the English word *arm*, the most potent limb of a man; as well as in the Egyptian term 𓂏𓂐𓂏𓂐, the *man* himself: nor are either very different from the Arabic ܐܪܡ (Erm, Arm, or Orm) the *earth*, or firm and solid globe on which we stand, and whence we arose.

So much for the first section of both these terms, which is altogether similar in each. As to the latter, if it be not exactly the same, it is at least strictly synonymous. An, or On, in Ahrim-An,—and As, Asd, or Ozd, in Orm-Ōzd, or rather Orm-Oz-'d, obviously and equally apply to the sun or fire, and were employed as terms of honour in the earlier ages of the world, as their derivations, most *illustrious* most *glorious*, are in the present day. With respect to the term

Say—didst thou lurk beneath the blazing snake
That reared his hydra-head o'er Lerna's lake?

On, Cyril expressly says $\Omega\upsilon \delta\epsilon\epsilon\sigma\tau\iota\nu \delta' \text{Ἡλίου}$: and Mr. Bryant has justly observed, that, in the edition of the Seventy, the city of On is uniformly translated Heliopolis (Ἡλιόπολις) or the *city of the Sun*: an origin far more satisfactory, I think, than that of Mr. Whiter, who traces the term On, An, En, to the Greek nouns ΩN , $\epsilon\sigma\alpha$, ON—Eis , $\mu\iota\alpha$, EN . It is certain indeed that these are but derivations themselves, and probably from the Ammonian radical On. With respect to the terminating syllable As, As'd, or Os'd, in Horm-Osd, there can be no doubt that it originally referred in the same manner to the Sun himself, or the lustre that emanated from him. In the Hebrew language we have אש (As), and in the Persian Asur, as names for *light* and *fire*, to the present moment. The radical Os, As, or As'd, was by the Greeks changed into Aith; and we have among them, in consequence, Αἰθηρ , or, as it was probably originally written, Αἰθὺρ (Aith-Or), Ether, supposed among the ancients to have been the purest and subtlest emanation from the Sun: Αἰθοψ (Aith-Ops), the Serpentine Sun, or the Solar disk; Αἰθιοψ (Aith-Ai-Ops), the place or people burnt by the Solar disk; and Αθηνᾶ , the illustrious goddess Minerva, who was originally indeed the same deity with Aphrodite, or the Egyptian Venus, and was, in consequence, entitled Ἀθ-ῶρ and Ἀθ-ῶρ (Ath-Or), whence one of the cities erected in honour of her was denominated Ἀθ-ῶρ Ἐβ-ᾶκ , the city of Aphrodite or Athor.

Hormozd and Ahriman mean, therefore, each of them etymologically, “the most powerful and illustrious divinity,”—“God the Sun,” or “God the Fire;” and as such they were both worshipped among the earlier Persians.

58. *His hydra-head o'er Lerna's lake ?*] *Æn.* viii. 300.

Lernæus turbâ caput—anguis.

Or in the dragon, dreadful to behold,
 Climb round Hesperia's tree of nutrient gold— 60
 Accurst monopolist!—and from the crowd
 Lock the rich food by bounteous heaven allowed,—
 Felled by Alcides, yet, if thou wert there,
 Felled vainly—doomed some other shape to wear?
 Changed to a snuff-box, didst thou form the toy, 65
 By Jove supreme, in hour of festal joy,
 Pressed on Pandora, all unconscious then
 How near thyself, the deadliest plague of men—
 A pest so foul, he once who drinks thee in
 Can wash no more the poison from his skin? 70

60: *Hesperia's tree of nutrient gold—*] *Lucr. v. 33.*

*Aureaque Hesperidum servans fulgentia mala
 Asper, acerba mens, inmani corpore, serpens,
 Arboris amplexus stirpem.*

69. *A pest so foul, —————.*] I am indebted to Mr. Pitt for this elegant and forcible simile, who, in one of his most brilliant speeches in the House, told us, that "Jacobinism was a pest of so foul and inveterate a nature, that he believed it would be found impossible for any man, who had once received the infection, to become perfectly purified at any time from the malignity of its taint." He had, perhaps, been reading Claudian, by way of amusement, prior to entering the House, and was adverting to the following passage. *Eutrop. ii. 22.*

Were these thy mischiefs? 'Mid the countless woes
 That o'er mankind in future ages rose—
 Didst thou in earthquake, tempest, sword, and fire,
 Deluge and drought thy monster's limbs attire?
 When Bourbon-Henry fell, the good, the great, 75
 Was thine the blow that dealt the treacherous fate?
 Didst thou in Cromwell's hypocritic shape,
 On Britain's spotless crown commit a rape?

Quis vos lustrare valebit

Oceanus? Tantum facinus quæ diluet ætas?

Or he might have been reflecting on the deadly guilt of Macbeth, whose conscience forces from him a parallel inquiry:

Will all great Neptune's ocean wash this blood
 Clean from my hand? No—this my hand will rather
 The multitudinous sea incarnadine,
 Making the green one red.

Those who are fond of tracing the casual resemblances of thought between different poets, when writing upon similar subjects, may compare Claudian and Shakspeare with the following of Seneca, Herc. fur.

*Quis Tanaïs, aut quis Nilus, aut quis, Persicâ
 Violentus undâ, Tigris, aut Rhenus ferox,
 Tagasve, Iberâ turbidum gazâ fluens,
 Abluere dextram poterit? Arctoïum licet
 Mæotis in me gelida transfundat mare,
 Et tota Tethys per meas currat manus,
 Hærebit altum facinus.*

Or, through the bishops sentenced to the tower,
 Impugn the right divine of kingly power, 80
 Drive James th' anointed headlong from his helm,
 And call a stranger to protect the realm?
 Ungracious prelates! void of courtly phrase,
 And all the science of these latter days.
 Didst thou to Ferney, armed with wit, repair, 85
 Dressed in the guise—the visage of Voltaire;

79. *Or, through the bishops———.*] This historical fact is known to every one. They disloyally refused to read the declaration of James II. in favour of liberty of conscience, in their respective dioceses, and had the effrontery to present a petition to his majesty upon the subject. In consequence of which a warrant was shortly afterwards drawn up, and signed, for the commitment to the Tower of the seven refractory prelates who had thus outrageously dared to oppose the royal will: the reason alleged in the indictment being “for contriving, making, and publishing a seditious libel against his majesty and his government.” It seems the broad doctrine of libels was nearly as well understood at that period as at present.

86. *Dressed in the guise—the visage of Voltaire.*] This I take for granted to be the *miscreant* to whom the *polite* and erudite bishop of Rochester alludes in the following passage of his justly celebrated charge, p. 4. “The centre, from which the mischief hath spread, is France. In that kingdom the mystery of iniquity began to work somewhat earlier than the middle of the century which is just passed away. Its machinations at first were secret, unperceived, dis-

Through clubs, academies, and pedant kings,
There plot the ruin of created things ;

guised. Its instruments were persons in no conspicuous stations. But by the persevering zeal of an individual, who, by an affectation of a depth of universal learning which he never possessed; by audacity in the circulation of what he knew to be falsified history; by a counterfeit zeal for toleration; but above all, by a certain brilliancy of unprincipled wit, contrived to acquire a celebrity for his name, and a deference to his opinions, far beyond the proportion of what might be justly due either to his talents or his attainments (though neither the one nor the other were inconsiderable): by the persevering zeal, I say, of this *miscreant*, throughout a long, though an infirm and sickly, life of bold active impiety, a conspiracy was formed of all the wit, the science, the philosophy, and the politics, not of France only, but of many other countries, for the extirpation of the Christian name. The art, the industry, the disguise, the deep-laid policy, with which the nefarious plot was carried on; the numbers of all ranks and descriptions which were drawn in to take part in it; men of letters first; then magistrates, nobles, ministers of state, sovereign princes; last of all, the inferior ranks, merchants, attorneys, bankers' clerks, tradesmen, mechanics, peasants; the eagerness with which, under the direction of their chief, all these contributed their power, their influence, their ingenuity, their industry, their labour, in their respective situations and occupations in life, to the advancement of the one great object of the confederacy, are facts that are indeed astonishing."

87. *Through clubs, academies, and pedant kings,* } "It was the ca-
There plot the ruin— } *tastrophe and ac-*
 accomplishment of a premeditated plot; a plot conceived in mere ma-
 lice, carried on with steady unrelenting malignity for half a cen-
 tury—a plot, in which the crooked policy of infatuated statesmen,

'Till, full prepared at length th' infuriate spell,
'Mid the loud laugh,—the clamorous joy of hell, 90

the wheedling arts of intriguing women, the authority of *sceptred pedants*, allured by the paltry bribe of literary fame to league with traitors for the subversion of the thrones on which they sat; a plot in which all these conspired to abet and aid the chimerical project, as it might at first seem, of a few lettered infidels:" (Bishop of Rochester's Speech, p. 12.) For the history of this plot the worthy prelate refers us to the well-known volumes of Professor Robison and the Abbé Barruel; concluding with the remark, that "if any one can withhold his belief when he has perused their memoirs with attention, I scruple not to pronounce that, if his judgment is not biassed by strange partialities, he is one who knows not how to appreciate the value and amount of historical evidence:" page 14. Now, notwithstanding the risk of this dreadful anathema, I must take the liberty of stating, that I cannot accede to the transactions related by these memorialists as the cause of the subversion of the French monarchy, and the innumerable evils which have ever since inundated all Europe; and that I am compelled to deduce them from another quarter, and one *much nearer home*. And the chief objection I shall rest upon, in the present instance, is, that the cause assigned by these gentlemen is altogether inadequate to the effect produced. We see obviously proved by both writers the existence of a vast variety of clubs of speculative sentimentalists and sceptical philosophers,—or, as the Abbé has more accurately entitled them, philosophists,—associating for the purpose of propagating their absurd and incoherent opinions, and dazzling the eyes both of the public and of their own noviciates, by a most fantastic display of mystical mummery. We see lodges of Freemasonry converted into lodges of Illuminates; at one time pretending to powers of intellect superior to the rest of mankind, and idly aping the fanaticism of the Rosycrusians, of magicians, of magnetisers,

Void of all guise, in horrors all thy own

Rose thy dread form abrupt o'er Gallia's throne ;

of exorcists ; at another time, aspiring to finer feelings and a nobler system of morality than the world around them, endeavouring to establish the ridiculous doctrine of cosmopolitanism ; asserting the equality and rights of man, the evil of dividing the globe into different states and kingdoms, the illiberality of the passions of conjugal or domestic love, friendship, and patriotism ; and ludicrously cherishing in their imaginations the belief that a happier and more liberal æra is approaching, in which all these ungenerous restraints and institutions will be abolished, the world will dissolve itself into one universal republic, and all mankind will be really brothers, and possessed of brotherly affection for each other. Germany, the great birth-place of every thing that has ever appeared absurd, ridiculous, or visionary, the *Δημητριάς* or Alma Mater of chivalry, witchcraft, metallurgy, Swindenburgianism, first vomited from its mighty womb this new order of *aufklärung* or mental illumination. Its votaries, it must be confessed, were highly sanguine in their conceits, and perpetually active in the acquisition of converts. The school is said to owe its origin, or rather the origin of its most conspicuous lodge, to the exertions of a Dr. Adam Weishaupt, professor of canon law in the university of Ingolstadt, who established The Lodge Theodore of Good Counsel, *Theodor von der guten Rath*, at Munich in Bavaria, in 1775, under the worshipful Master Professor Baader. Weishaupt appears to have united as much villany to his mystical sentimentalism as any man who ever existed. He pretended from principle to regard all princes and governors as tyrants, who impeded by their power the progress of the great day of final and cosmopolitan happiness. From the same motive he purposely relinquished all the common bonds of society—like some of the philosophers of our own country of the present day, regarded matrimony as

From realm to realm the maniac tempest hurled,
And to its centre shook the tottering world?—

almost unjust monopoly of the woman, who ought to become the sister or wife of the community—cohabited in consequence with his nearest female relations, and, in conformity to the practice of Jean Jacques Rousseau, sent all his children, as soon as they were born, to the Foundling Hospital; that, as a true cosmopolite, or citizen of the world, he might never be influenced by a narrow-minded partiality for any particular child or children whatsoever.

All, however, who belonged either to the Lodge Theodore, or to any of its consociate institutions, were not of the same detestable character: and it appears, even from the testimony of both the French and English writers on this subject, that there were some who were pure sentimentalists, and did not intermix immoralities with their absurd fanaticism. There were others, nevertheless, of as diabolical a character as Weishaupt himself; and among these I may well select the names of Dr. Bahrdt and Baron Knigge. Without entering into the history of these wretches, I shall only observe that their exertions in the creation of other lodges of similar principles were so unremitted, their principles so detestable, so contrary to all civil order, so public, and consequently so dangerous to the community, that the whole order of Illuminates was abolished both by the Elector of Bavaria and the Duke of Würtemberg in 1786; and Weishaupt, together with many of his colleagues, were exiled from their principalities. These men, however, though exiled, did not relinquish their original object; nor discontinue their labours, notwithstanding the suppression of their order. They were at first supported by a contribution from the fraternity;—and they afterwards created conjointly a new association for effecting the same purpose, to which they gave the title of the *German Union*, for “rooting out superstition and prejudice, and advancing true Christia-

Whate'er, foul fiend ! thy parentage or power, 95
Sway where thou mayst, and whom thou mayst, de-
vour,

nity." In the propagation of this order, however, ran an unusual degree of secrecy was now adhered to; it was accessible only through reading societies, established in different parts of the continent by themselves, and oaths of secrecy and fidelity were uniformly demanded on admission. Different lodges of this or a similar kind of eclectic masonry were disseminated through Germany; and even Mirabeau, and many other members of the future Jacobin club of Paris, were among the admitted.

While these clubs of masonic fanaticism were thus propagating over the continent at large, Voltaire endeavoured to establish a club or society of men of letters, who, by their united efforts, should overthrow the superstitions and religious mummary of popery. I repeat it—*of popery*, for this was unquestionably their grand aim; though, from the prejudices of their education, and prejudices they never endeavoured to liberate themselves from afterwards, contemplating the Catholic religion as the real religion of Jesus Christ, their efforts were too generally directed against the whole system of Christianity. In this effort it must be acknowledged that Voltaire, as well as many of those who acted more immediately with him, and may be considered as the areopagites of the grand and complex institution, more especially D'Alembert and Diderot, never hesitated employing every species of cunning, falsehood, and hypocrisy, that had a prospect of promoting their object, and that no obstacles or opposition could divert them from it for a moment. The moral character of Voltaire, indeed, as well as that of D'Alembert and Diderot, is in every respect detestable: and from the criminality they exhibited in private, there is much reason to suspect that all

Know, Britain's sons, the race that rules the waves,
Hate thee, defy, nor e'er will be thy slaves !

their exertions against individual oppressions, and in favour of the general happiness as well as liberty of mankind, proceeded rather from the sinister wish of obtaining the applause of the multitude than from any intrinsic feelings of their bosoms. Yet the Abbé Barruel is too sparing in his allowance of their literary endowments, when he regards them all as possest of nothing more than specious abilities, and as men who had never applied radically to the study of any philosophical subject whatever. Voltaire was perhaps the least profound of the whole speculative coterie ; but even the knowledge of Voltaire was on many topics extensive, and he possessed a fascinating brilliancy of language, which gave him more power over the multitude than all the rest added together. Their number was also very considerable ; and their influence extended, more or less, over many of the principal endowed academies of Europe : yet, by pretending that every king, queen, or prince, who chose to pay a casual visit to Ferney, or to enter into a casual correspondence with the great patriarch of the sect, was an adept in this institution to destroy all established systems of religion, is to offer a gross libel upon the characters of many of them, and totally to counteract the very object of his memoirs. The reader can scarcely refrain from smiling, when he finds the names of the Emperor Joseph II. Catharine II. of Russia, Christina VII. of Denmark, Gustavus III. of Sweden, Stanislaus of Poland, the late Duke of Brunswick, the late Duke and Prince of Würtemberg, Charles Elector Palatine, the Princess Anhalt-Zerbst, and indeed almost every prince and princess of Germany, in the list of conspirators, and united with this daring sophist in one anti-christian confederacy—the secret object of which was to overthrow equally all the established religions and all the established governments of the

See BURKE thy mazy villanies untwine !

See HORSLEY curse thee from the desk divine ! 100

world,—or, in other words, to enable them to commit a political suicide !!!

Such, however, is a brief, and, I trust, an impartial abstract of the *Proofs of Conspiracy against all the Religions and Governments of Europe* by Professor Robison, and of the *Mémoires pour servir à l'Histoire du Jacobinisme* of the Abbé Barruel : and I cannot avoid repeating it, that the cause assigned by these writers is altogether inadequate to the effect which they pretend it has produced, and that therefore we ought not to regard it as a cause at all, or at least only collaterally, and in conjunction with other and more potent events.

The facts recorded are indeed inadequate, whether *speculatively* or *practically* considered. I will ask any man who believes that social order is founded in the nature of things, and that conjugal and paternal affection, friendship, and patriotism, are not mere chimæras of the imagination, but passions implanted in the constitution of man by the great Author of his being, encompassing his heart in concentric circles, and stimulating him to every thing that is virtuous and noble—I say, I will ask any one who believes this, Whether he can conceive of any very alarming mischief likely to arise to society from the fanatical attempts of the German Illuminates to destroy by writing—and by writing alone, for coercion was never once thought of—the present established and social system ? whether he can conceive that mankind are likely by such means to be converted to the absurd doctrine of cosmopolitism—to relinquish the pleasures of domestic life, the joys of friendship, and the love of country—for the fanciful and ridiculous rodomontade of creating one universal republic, and living in the characters of universal husbands and wives, or universal brothers and sisters ? I will again ask any man who is thoroughly per-

Though hedged with thrice ten millions o'er the main,
See PITT propose to starve thy motley train !

suaded of the truth of the Christian religion, as it exists of itself, unadorned and unadulterated, in the Christian Scriptures, Whether he do not believe it will bear all the test of all the wit, of all the buffoonery, and of all the argumentative investigation, by which it can possibly be tried—and still rise superior to the whole, and triumph, by the power of its native and inherent veracity? The man who can believe the contrary of either of these must rest his morality and his religion upon very slight and insecure foundations indeed. Truth and consistency, morality and religion, need no veils with which to screen themselves: offspring of the day, they press upon our view, and covet investigation. Under the scrutinising hand of the infidel philosopher, whatever is heterogeneous or adulterate may indeed be detected and exposed; and popery had, doubtless, much to fear from the formidable assaults of this conspiracy of literary adventurers: but the Bible itself had nothing to be alarmed at; and whether the French revolution had occurred or not, it would doubtless have triumphed eventually over every attack of its adversaries.

But even *practically* considered, these clubs of sophists and sentimentalists were not able, with all their efforts, to produce the effect which these writers have attributed to them. How, indeed, could they? Let us attend to their history. In the first place, the sophists and sentimentalists, far from being united together, were scarcely acquainted with each other; and there are few instances in which a German or even a French Illuminate was an adept at Ferney; or an adept at Ferney an initiate into the mummery of eclectic masonry, or even acquainted with the mystical terms Minerval, Sta Bbenè, or Illuminatus Minor. But these separate societies were not only not united together, but they were very frequently not united among themselves. If it were the avowed object of the Theodore of

While hardier HAWKESBURY, boldest of the bold,
 Deep pants t' attack thee headlong in thy hold—

Good Counsel to root out the Christian Religion, that of the *German Union* was established for the purpose of advancing true Christianity. (Robison, p. 286.) Almost every lodge of Illuminates had perpetual disputes with some adjoining lodge: the more recondite of its doctrines were locked up from the body at large: Knigge quarrels with Weishaupt, and peremptorily relinquishes the order; and Bahrdt and Mirabeau quarrel with them both: a single edict of the elector of Bavaria, or the duke of Würtemberg, is sufficient to suppress the whole institution, without the smallest trace of popular commotion, and to banish the chiefs of this formidable conspiracy. The unanimity, and even the power, were not much greater among the literary than among the illuminate federalists. D'Alembert is often opposed in his arrangements by Diderot; Diderot by Voltaire; Voltaire by Rousseau; and all of them by Frederick of Prussia, who writes an express refutation of Diderot's celebrated deistical work *Le Système de la Nature*. Voltaire is perpetually complaining, that, although six or seven hundred thousand Huguenots left their country for the fooleries of John Calvin (*les sottises de Jean Chauvin*), he cannot stimulate twelve philosophers to become propagandists, and travel through the country to disseminate the principles of irreligion. He obtains leave from Frederick to establish a colony of philosophers at Cleves, but cannot prevail upon them to follow him to this place. Though supported by all the interest of the Duc de Choiseul, Malherbes, and Madame de Pompadour, he finds great difficulty in obtaining an admission to the honour of a seat in the Royal Academy: to secure it at last, he is compelled to have recourse to the basest intrigue and dissimulation; and notwithstanding the repetition of all this degradation, neither himself, nor D'Alembert and Diderot in conjunction with him, are able to support the

Through winds and waves drive on the dread assault,
Prostrate thy limbs, thy severed head exalt! 106

election of either Helvetius or De Turgot;—their principles, and their principles alone, being the cause of all their want of success. The Encyclopedia is reported to have been a publication invented by these deistical or atheistical literati, for the express purpose of facilitating the propagation of impiety: yet even this celebrated and scientific work had to encounter an infinitude of obstacles before it was suffered to be brought forth: and when at length it made its appearance, it was not only opposed by the ingenious arguments of M. de Beaumont, archbishop of Paris, and M. de Pompidon, bishop of Puy; as well as its perpetual sophistry and ignorance of sacred history amply exposed by the terse and attic wit of the Abbé Guénée; but Diderot himself declared, with respect to the generality of the writers who were engaged in it, that they were a “detestable crew, who, though perfectly ignorant, valued themselves on knowing every thing; who, endeavouring to gain distinction by that perplexing universality at which they aimed, stumbled at every step, jumbled and confounded every article, and converted this pretended digest of science into an unfathomable abyss, or rather a sort of rag-basket, into which they promiscuously threw every thing, half-examined, ill-digested,—good, bad, and indifferent,—but always incoherent.” To this picture of the writers of the celebrated Encyclopedia the Abbé Barruel readily accedes, and excepts only from the whole phalanx D’Alembert and Diderot himself: tom. i. chap. 4. And he adds in another place (tom. i. chap. 16.) that, “from the first dawn of the conspiracy, Father Berthier and his colleagues (in the *Journal de Trevoux*) had particularly exposed the errors of the Encyclopedists; and that if the Celsi and Porphyrii were numerous at this æra, religion had not lost its Justins or its Origenes. Frederick of Prussia withstood resolutely

Armed like Diogenes, with light in hand,
See PORTLAND, doubtful of his native land,

all the entreaties of Voltaire and his friends to banish the Jesuits from his territories, even after this religious order had been suppressed in France and in many other countries: he declared more than once, that it was beneath the dignity of a monarch to be connected with such a set of *blackguards, coxcombs, and visionary fools* (tom. i. chap. 11). And when the emperor Joseph II, although enumerated by the Abbé Barruel as one of this literary band of conspirators, during his travels through Europe, passed in the immediate vicinity of Ferney, and was actually expected there by Voltaire, he purposely avoided the spot, exclaiming that he could not endure to see a man who, by calumniating religion, had given the severest blow to humanity. The Abbé, however, upon the narration of this fact, asserts it to have been all affectation; and it is certain that Voltaire consoled himself for this otherwise unpardonable neglect, by the belief that he had refrained from visiting him, merely through a regard for his mother Maria Theresa, who, at the solicitations of her priests, had made him promise that he would not see Voltaire during the course of his journey. Allowing this, however; to have been his real motive, which is nevertheless highly questionable, it is not pretended that he had given a promise also to revile the philosopher as he passed through his neighbourhood.

But what, after all, were the doctrines for which these sophists contended, and by which religion and social order were to be subverted for ever? The reader will be surprised to find that upon this subject they could not agree among themselves. Diderot was an atheist, and gloried in being so esteemed: D'Alembert contended for the existence of a deity: Frederick becomes melancholy upon the prospect of annihilation, and writes to Voltaire to examine whether the soul may not be immortal: Voltaire professes

Probing each cook-shop, cellar, dunghill, stew,
 For traitors friendly to thy miscreant crew ; 110

that he is totally ignorant of the subject, and declares it to be the grand duty of a philosopher to maintain that there is no certainty in any thing. Much was agitated and written upon the doctrine of cosmogony, or the age and origin of the world ; and their different speculations were as numerous and as dissonant from each other as those of the Grecian schools. While some of these modern literati, like the ancient Tuscans, admitted the existence of an eternal intelligence as the sole creator of all things—others, like Democritus, attributed intelligence to the separate atoms of matter, the genitalia corpora rerum ; and others again, like Plato or Spinoza, not to such atoms individually, but to their systematic conjunction in the frame of the universe. Some again, like Aristotle, believed the world to be a self-existent being—without beginning, and without end ; while others, with Epicurus, maintained that it had commenced, and would assuredly perish. Such we know to have been their diversities of opinion, and hence principally the incongruities, absurdities, contradictions, and perpetual indecisions of the Encyclopedia itself. Is it then to be supposed, that the established systems of the world, that the firm and veritable principles of moral order and pure Christianity, encountered any peril of general subversion from the efforts of men thus undecided in their own creeds, or the propagation of doctrines thus visionary and incongruous ? There are at all times in every nation, and particularly were there in France at this very period, a *genus avidum auricularum*, a race in perpetual hunt after novelty of opinion, and who are disposed to embrace it whatever be the absurdity it offers ;—but there will always be found too much wisdom, as well as steadiness, in the great body of mankind, to relinquish practical truths for speculative conceits—to consent that their houses shall be pulled

And, happier than the Greek, who probed in vain,
O'Coigley spying, foul with felon stain,

about their ears before some other and more commodious habitation is erected for their residence.

These men, however, are for the most part dead;—they died long before the revolution of France was effected or even planned; and their *latter end* was assuredly not well calculated to bring converts to their system. Frederick of Prussia regarded annihilation with so much horror, that he became sceptical of a future existence, from mere hope that there might be such a state—and passed through the last eight or ten years of his existence in the utmost perplexity and perturbation of mind. Voltaire openly recanted his irreligious doctrines on his death-bed; and, notwithstanding the full knowledge he had of many of the absurdities of the Catholic faith, being acquainted with no other system of Christianity than this of his native country, flew to it as a relief from the greater absurdities of his own philosophy, openly professed himself a member of the church of Rome, and, alive to the injuries he had committed against it, still continued to be tortured by the most irremediable pangs of conscience, and expired in the utmost agony. D'Alembert and Diderot both discovered equal signs of remorse in their last illness; and had they not been surrounded by their atheistical friends, who endeavoured, by every effort in their power, to arm them with a false and philosophical heroism, and to turn off their thoughts from their approaching dissolution, there is no doubt that these repentant sophists also, like Voltaire, would have made a formal recantation of their errors. Condorcet expressly declares, with respect to the former, that if he had not been present D'Alembert would have flinched in the same manner: and, as to the latter, they were under the necessity of hurrying him from Paris, where he had already had several conferences with the worthy rector of St. Sulpice,

Soon seized triumphant, and, in ambient air,
A scare-crow hung to all who thus may dare!

to prevent a total dereliction of his prior principles. They secretly conveyed him into the country, and surrounded him, to prevent the approach of ecclesiastics, till his death, which happened not many days afterwards, on July the 2d, 1784, about nine months ensuing that of D'Alembert, and not more than six years after the decease of Voltaire.

In the narration of these facts I have confined myself almost entirely to the histories of our French and English memorialists: and now let me repeat the question, What is there, even upon their own statement, in the practice or the precepts, the life or death, the power or influence, of these visionary sentimentalists and philosophers, that, in the words of professor Robison, could render them capable of "rooting out all the religious establishments, and overturning all the existing governments of Europe?" What, more especially, was their prospect of obtaining so detestable an end in France? and in what manner can the revolution that has occurred there be primarily attributed to them? since France, upon the concession of the Abbé himself, resisted their efforts, to the period of the decease of these arch-conspirators, more than any other country in Europe. "Far otherwise (says he—I now quote from the English version) did matters stand in France. We often see the two chiefs complaining of the obstacles they had to encounter in this empire, the favourite object of their conspiracy. The perpetual appeals of the clergy, the decrees of the parliaments, the very acts of authority which the ministers, though friendly to the conspirators, were obliged to exert, in order to hide their predilection, were not totally ineffectual. The bulk of the nation still remained attached to its faith. That numerous class called the people, in spite of all the intrigues of the secret confederacy, still flocked to the altar on

See WINDHAM, frightened at the huge alarm, 115
 Fly for defence to PITT's protecting arm ;

days of solemnity. In the higher classes numerous were the exceptions to be made of those who still loved religion. Generally speaking, Voltaire's complaints about France predominate in his correspondence with the conspirators: sometimes he would despair of ever seeing philosophy triumph there." Vol. i. chap. xviii. p. 340. Professor Robison contends strongly that the Illuminates, and other secret cosmopolitical societies, had some considerable influence in accelerating the French revolution: and yet, in the very paragraph in which he asserts this opinion most strenuously, we meet with the following sentence: "In reading their secret correspondence, I was always surprised at not finding any reports from France, and something like a hesitation about establishing a mission there; nor am I yet able thoroughly to account for it." Chap. iii. p. 358.

In support of the truth of the speculations of the French and English memorialists, the right reverend prelate adverts to the fact of their narratives having been composed "without any concert or communication:" and it is certainly in some degree extraordinary that the same ideas and conjectures upon the same subject should have occurred at the same time to two persons in different countries, totally unconnected with, and personally unknown to, each other. This, I say, is in some degree extraordinary, but by no means an unparalleled case. While Doctor Franklin was pursuing his first set of experiments in America, to determine whether the aura of lightning and electricity were the same, several philosophers, both of Paris and Petersburg, without having the remotest idea of such a fact, had conceived a similar theory, and were at that very hour persevering in a course of similar experiments to ascertain the same problem. And we have, at this moment, two different epic poems, publishing upon the subject of Alfred the Great, by two gentlemen who certainly

Resist the kiss fraternal, pledge malign,

That turns, like Circe's, men at once to swine ;

were not apprised of each other's intention, and probably are ignorant of each other's persons—I mean Mr. Cottle and the Poet Laureat. The subversion of the government of France, therefore, must be ascribed to another, and a more powerful cause, than the wild and impotent conspiracy of a band of sentimental or philosophical rhapsodists, to which such conspiracy could at best only collaterally contribute ; and for the solution of that cause I refer the reader to the note on v. 133 of the present canto.

90. *'Mid the loud laugh, the clamorous joy of hell—*] The reader may perhaps be here reminded of the return of Satan to Pandemonium, after having accomplished the disobedience of man. Par. Lost, x. 455.

———— Loud was th' acclaim :

Forth rushed in haste the great consulting peers,

Raised from their dark divan, and with like joy

Congratulant approached him.

That the torments of the infernal regions may, on particular occasions, intermit and yield for a moment to different sensations, we have long had demonstrated from the visit of Orpheus : Georg. iv. 491.

Quin ipsæ stupuere domus, atque intima Leti
Tartara, cæruleosque implexæ crinibus angues
Eumenides, tenuitque inhians tria Cerberus ora ;
Atque Ixionii vento rota constitit orbis.

Thus further confirmed by the Portuguese bard in verses that are entitled to attention : Lus. cant. x.

Musicos instrumentos-nam faltavam
Quais no profundo reyno, os nus espiritos
Fizeram descansar da eterna pena
Coru a voz de hũa angelica sirena.

Leave his late books like lumber on the shelf,
 And quit his friends, his principles, his self! 120

100. *See Horsley curse thee from the desk divine !]* No man has a power of doing this more heartily, or more to the purpose, than the right reverend prelate here alluded to. He objects, and with reason, to "the opprobrious names which Voltaire bestows upon Christ himself (*l'infame*), and upon the holy apostles." "Now, I ask, upon what principle (says he) is this abuse of the Son of God, these daring disputations against the very being of a God, these attempts to obliterate the distinctions of right and wrong, to confound the fair with the useful, and to reconcile men to all manner of immorality;—how are such language and such maxims to be reconciled with that reverence for the substance of pure Christianity, which is ascribed to this flagitious junto by their apologists; when they gravely tell us, that the quarrel was with the abuses of religion, not with religion itself: at most but with Popery, not with Christianity, in the form in which it appears in the Protestant churches of England, Sweden, Germany, and Geneva? How is it then that these friends of the reformed churches could find no better name for the faith of the Genevois, but that of (*les sottises de Jean Chauvin*) 'the fooleries of John Calvin?' How is it that they never speak of Luther, but in contradiction to the truth of history, and to the evidence of the man's own writings, in which, though dead, he yet speaketh, as a dull stupid fellow, given up to wine and women?"

The bishop, in the commencement of this passage, appears to me to have copied the Abbé Barruel rather too closely, and to have been enticed into an explanation which it is not easy to justify, and which I shall notice more at large presently. As to the rest, it certainly cannot be astonishing that men of the character and conduct of Voltaire, and his associates, should have indulged themselves in such indecencies of the pen, and adopted a phraseology that ought never to be admitted into the writings of any gentleman, be the

In one vast corps, loud shouting to the skies,
See the whole realm in horrent armour rise!

subject he discusses what it may. The fact is, however, that polemical disputants, of every description, have been too prone to such a kind of opprobrious dialect, and Voltaire has been less contumacious upon Luther and Calvin than Luther and Calvin were upon each other. How happily the polite and elegant prelate before us has avoided a language which he so justly and severely reprobates, the following specimens will sufficiently demonstrate :—" The persevering zeal of this *miscreant*, throughout a long, though an infirm and sickly life," p. 4.—" A knot of atheists," p. 7.—" This *wretch*, a few years before the French revolution," p. 8.—" Nous verrons, (we shall see), replied the *crafty villain*," p. 10.—" The apostles would have incurred, *more than any other clergy*, the reproach and insult of those *children of hell*," p. 15.—" To dress up a *strumpet* in the emblems of the goddess of liberty," p. 17.—" The *impudent lie* (for such I have proved it to be) has been propagated in this country," p. 18.—" These new congregations of *non-descripts* (meaning Methodists) have been mostly formed since the Jacobins have been laid under restraint," p. 19.—" The jovial gay Anacreon, in the formalities of a gown and cassock," p. 23.—" On that half of the day on which there is no admission at the parish-church, good inclinations carry the more pious part of your parishioners to the *conventicle*, and the *devil* invites those of another cast to the *ale-house*," p. 27.—These are a few of those fine prosaic thoughts, those "random gems," (as the just-judging Temam, the most accurate poet among the Arabians, has expressed it in his *Hamasa*,) which mark the pen of the elegant writer :—

ان القواني والمسعائي لم تزل
صشد الغظام اذا اماب فر يدا

“God and the King!” the universal roar

From utmost Shetland to the Cambrian shore!

which are to be coveted at all times by those who would acquire fame in elegant and courtly composition; but which are more immediately adapted to the pulpit of the *meek* and *pious Jesus* than to any other plan of oratory or public instruction; and as such I recommend them most cordially to the imitation of every student in divinity.

I have said that the bishop, in the passage I have quoted at the commencement of this note, has copied the Abbé Barruel too closely, and been enticed into an explanation which nothing in the writings of M. Voltaire and his associates will justify:—“In all conspiracies,” observes M. l’Abbé, (I still quote, to render myself intelligible to every one, from the English version,) “there is generally a secret language, or a watch-word, unintelligible to the vulgar, though it perpetually recalls the object to the mind of the conspirator. The word chosen by Voltaire must have been dictated by some fiend of hatred or frantic rage. But what words? *Crush the wretch!* (*écrasez l’infame!*) And what a signification is attached to these three words in the mouths of D’Alembert, of Frederic, or their disciples! Constantly they mean *crush Christ*,—*crush the religion of Christ*,—*crush every religion that adores Christ!*—O, readers! restrain your indignation till you have seen the proofs.”—Vol. I. ch. ii. p. 27.

The proofs, however, so far as I am able to discern, do not follow; yet from this passage Bishop Horsley has undertaken to assert that these philosophical rhapsodists uniformly mean, by the term *l’infame* (wretch), Christ himself. I am not their apologist, nor wish to be understood as such: I must, however, protest against this forcible interpretation of a by-word, or mystical expression. There is no necessity for exaggerating the misconduct of these infidels: regarded in the fairest and most impartial light, it is unjustifiable and unpar-

“ God and the King !” the bounding hills reply: 125

This the sole vow—“ To conquer or to die !”

donable: but I must contend that there is nothing in the whole of the voluminous memoirs of the abbé, or even in the more voluminous writings of Voltaire or Frederic, that will justify the application of the phrase *écraser l'infame* to Christ himself. Unquestionably it applies to the superstitions of Christianity, that idolatrous system which so many princes and potentates, as well as literary men of moral character, and I might add pure Christian zeal, united with these philosophists in wishing to see suppressed: to this, I say, it unquestionably applies; but we are not authorised in asserting that it applies to any thing beyond: *écrasez l'infame*—“ *crush the infamous system* :” this is the obvious interpretation, and here we ought to rest. Under the old ecclesiastical regime of France, the secular clergy were, for the most part, a disgrace to every religion whatever: they were almost uniformly voluptuaries; and, in many instances, as perfect infidels as the *conjunction des philosophes* themselves. The *curés*, or parish-priests, were the only part of the order that took any concern about the religious sentiments of the nation. It was against the former that Voltaire principally exerted himself; “ and it is remarkable (observes professor Robison, whose declaration is perfectly in point), that in all the licentious writings and bitter satirical tales of the philosophic free-thinkers, such as Voltaire, who never fails to have a taunting hit at the clergy, the *curé* is generally an amiable personage, a charitable man, a friend to the poor and unfortunate, a peace-maker, and a man of piety and worth.” Chap. i. p. 33.—“ One would be tempted (says the king of Prussia, in his Examination of Diderot's *Système de la Nature*) to accuse its author of want of sense and skill, when, calumniating the Christian religion, he imputes to it failings which it has not. How can he, with truth, assert that religion can be the cause of the misfortunes of mankind?

Thus loyal Britain : thus her patriot soul
 Flames through each point, and stimulates the whole.

He would have been more correct had he simply said that the ambition and self-interest of men, cloaked under the veil of religion, had sought to disturb the world and gratify their passions. What then is there reprehensible in the morals of the Commandments? Were there in the whole Gospel but this single precept, *Do as thou wouldst be done by*, we should be obliged to confess that those few words contained the whole quintessence of morality. The forgiveness of injuries—charity—humanity,—were not these preached by Jesus in his excellent sermon on the Mount?"—I have quoted the former paragraph in preference to many others of a similar tendency in the writings of Voltaire ; because, as I have already observed, it occurs in professor Robison's "Proofs of a Conspiracy:" and I now quote the latter passage for the same reason ; because it has obtained an entrance into the *Memoirs of the Abbé Barruel*, tom. i. chap. 1. : and after the perusal of these extracts, can it be conceived by any dispassionate reader that the proverbial expression of Frederic and Voltaire, *écrasez l'infame*, could possibly be applied to Jesus Christ, or to the Christian religion itself when professed and practised in its purity?

102. *See Pitt propose to starve the motley train.*] Great actions are worthy of great examples; and there can be no doubt that Mr. Pitt, in the well-known fact before us, had that of Henry the Great in his immediate recollection, who in the same manner endeavoured, some centuries ago, to reduce the same people.

Il crut que sans assauts, sans combats, sans alarmes,
La disette et la faim, plus fortes que ses armes,
 Lui livreraient sans peine un peuple inanimé,
 Nourri dans l'abondance, au luxe accoutumé;
 Qui, vaincu par ses maux, souple dans l'indigence,
 Viendrait à ses genoux implorer sa clémence.

Yet time there was, nor distant far the date,
When Britain too (thus will'd mysterious Fate) 130

103. *While hardier Hawkesbury* ———] This proposition, like the foregoing project of Mr. Pitt, is in itself so notorious, and so much within the scope of every one's memory, that to particularise either of them would be superfluous. They both seem, by some strange fatality, to have rebounded upon ourselves, by the invasion of one part of the now united kingdom, and by the repeated famines we have experienced in every part. In the beautiful language and accurate observation of Hesiod, Op. et D. A. 263.

Οἱ αὐτῶ κακὰ τεύχει ἀνὴρ ἀλλῶ κακὰ τεύχων.
'Η δὲ κακῇ βελή τῳ βέλευσαντι κακίστη.

113. *That turns, like Circe's, men at once to swine.*] It is wonderful that none of our expositors upon the beauties of Mr. Burke should have traced this truly classical resemblance between his well-known metaphorical expression of the *swinish multitude* of Jacobins,—the multitude who consented to degrade themselves to the foul embraces of Jacobinism, and who, upon receiving the fraternal kiss, were instantaneously converted into swine,—and the incidents narrated in this celebrated fable of Homer. There is, indeed, so strong a parallel in the mode of transformation, and the brutal and indigestible food to which they have been condemned ever since, as to be truly wonderful. Odyss. K.

Αὐτὰρ ἐπεὶ δῶκεντε καὶ ἐβπίον, αὐτὶκ' ἐπειτα
'Ραῖδ' ὦ πεπλεγυῖα, κατὰ σοφείοισιν ἐεργνυ.
Οἱ δὲ συῶν μὲν ἔχον κεφαλὰς, φονὴν τε δέμας τε,
Καὶ τρικας· αὐτὰρ νοῦς ἦν ἐμπεδος, ὥς τοπαρὸς περ.
'Ὡς οἱ μὲν κλαίοντες ἐερχατο τοῖσι δὲ Κίρκῃ
Παρ' ῥ' ἀκυλὸν βάλανον τ' ἐζάλε, καρπόν τε κρᾶνειος,
Ἐδμεναί, οἷα σῦες μαιμαὶ εὐναδες αἰὲν ἐδοῖσιν.

Caught the vile taint of Jacobism that spread,
 Foul through her veins, and phrensied in her head;—
 When PITT himself, so wide th' infection ran,
 With BURKE and PORTLAND, leagued in deep divan,

123. "*God and the King!*" the universal roar.] Gerus. Liber.iii. 3.

Ecco apparir Gerusalem si vede;
 Ecco additar Gerusalem si scorge;
 Ecco da mille voce unitamente
 Gerusalemme salutar si sente!

For the immediate turn and spirit of which passage, however, Tasso has obviously been indebted to Virgil, *Æneid* iii. 523.

126. *This their sole vow—"To conquer or to die!"*] Like the brave and patriotic Indians who opposed the lawless invasion of the Spaniards in South America, and whose high and determined spirit is thus forcibly painted by Ercilla. Araucan. cant. ii.

Iban ya los caciques ocupando
 Los campos con la gente que marchava,
 Y no fuè menester general vando,
 Que el deseo de la guerra llamava
 Sin promessas, ni pagas; deseando
 El esperado tiempo que tardava,
 Para el decreto, y aspero castigo
 Con muerte y destruicion del enemigo.

132. *Foul through her veins* ————]. Henriade, chant i.

Hélas! ———— faut-il que ma mémoire
 Rappelle de ces temps la malheureuse histoire!
 Plût au ciel irrité, témoin de mes douleurs,
 Qu'un éternel oubli nous cachât tant d'horreurs!

133. *When Pitt himself, so wide th' infection ran—*] No man who has any knowledge of the American war, can have forgotten the

Impugn'd her constitution, spurn'd her laws, 135
 And o'er th' Atlantic hail'd the rebel cause ;—

warmth with which the cause of the colonies was espoused by a very numerous party in this country, in opposition to that of the minister. The resistance to the absurd and oppressive scheme of the British administration on the new continent was first of all demonstrated by provincial associations, and general conventions from deputies of such associations on the new continent itself. The object of all these associations and conventions was expressly to foment and extend what was then denominated the spirit of rebellion, and to throw off the yoke of the mother country. These meetings gradually became more completely organised, and laid the foundation for the first federal congress, and the present constitution of the United States. As the American cause progressively acquired strength in Great Britain, the people at home pursued the same plan which was first adopted in the colonies to express their discontent and opposition: they assembled in large district and county meetings, and testified their disapprobation in a variety of spirited and indignant addresses; and to their hatred of the civil war they added a resolute effort to diminish the power of the administration which had plunged them into it, by preventing its means of prodigality and corruption, and by a radical reformation of parliament. The first and most celebrated meeting of this kind was that of the county of York, in the year 1780, to which the inhabitants were stimulated by the rejection of Lord Shelburne's motion in the House of Peers for an inquiry into the public expenditure. The Yorkshire association was followed by similar conventions in Middlesex, Chester, Herts, Sussex, Huntingdon, and almost every county in the kingdom. The grievances complained of were nearly alike; and the nervous language in which they were stated not very dissimilar. The county associations appointed committees to superintend and carry into effect the great ob-

When PRICE and PRIESTLEY thunder'd to their flock
The dang'rous faith of SYDNEY and of LOCKE;—

jects for which they had been convened; and these committees afterwards selected delegates from their own bodies to assemble in London, and mark the effect of their petitions to the senate. The petition of the Yorkshire association was presented by that justly memorable and truly patriotic character, Sir George Saville, on February 8, 1780, who, in a firm and spirited speech, supported the justice of its prayer. The request of the petitioners, he observed, was so constitutional and reasonable, that they could not but expect it would be granted. But should it be refused,———there he would leave a blank; that blank let the consciences, let the feelings, let the reason of ministers supply. Partial expedients, mock inquiries, would not satisfy. The universality of the sentiments on this subject was no contemptible proof of their justice. He wished the house to consider from whom the petition came. It was first moved, he continued, in a meeting of six hundred gentlemen and upwards. In the hall where that petition was conceived there was more property than within the walls of the house in which he spoke. He then threw down with some vehemence upon the table a list of the gentlemen's names, and continued still:—"But they are not to abandon their petition, whatever may be its fate in this house: there is a committee appointed to correspond on the subject of the petition with the committees of other counties." He concluded by likewise throwing on the table a list of the names of the committee. The object of this and similar petitions from almost every other county, as well as the manner in which they were obtained and presented, were admitted by the minister to be constitutional; and the petitions were allowed the honour of lying on the table. The celebrated motion of Mr. Burke, "for the better security of the independence of parliament, and the economical regulation of the civil and other

When, rous'd by satire, sophistry, and lies,
 All the Thatched-House united could devise, 140

establishments," which was introduced not later than three days after this transaction, was grounded on these petitions, and carried with little or no opposition from the minister.

Nevertheless, the grand object to be accomplished by the conjoint associations of the country,—the reformation of parliament itself,—was not sufficiently attended to; and the delegates from the different county committees once more assembled in London, to the number of between thirty and forty; and, as acting for their constituents, prepared an additional petition to the Commons, signed with their own names, which was also presented, by Mr. Duncombe, the colleague of Sir George Saville in the representation of Yorkshire, on May 8, 1801. This petition, however, though powerfully supported by this latter gentleman and his friends, was lost in consequence of the concentrated exertions of the ministerial party.

To assist the county associations and their delegates in the great work of a parliamentary reform, a club was established at the Thatched-House, in St. James's street, consisting of a great variety of members of both houses of parliament, who were strenuous in the same pursuit; as also of many of the delegates themselves, and other respectable characters who were possessed of much influence in the country, or were celebrated for their political abilities. The existence of this renowned club must be within the recollection of almost every one, and was denominated the Thatched-House Club from its place of meeting. Among the most violent of its members may be reckoned the Duke of Portland, the Duke of Richmond, Mr. Pitt, and Mr. Burke. Sedition was at that time differently estimated from what it is at present: the people, in consequence, were stimulated to think and to act for themselves by handbills from this patriotic association, which could not now be circu-

The madd'ning mob first heard, with wild delight,
Of public grievance and primordial right.

lated without the notice of the attorney-general ; and it is well known that, among those who were lately confined for seditious practices in the Middlesex house of correction, there was one man who was merely guilty of re-publishing, without alteration, a paper which was circulated from this zealous club, with the Duke of Portland's signature subfixed, and supposed to have been written by himself. Those who recollect the course of the evidence exhibited in the late trial of Mr. Horne Tooke for high-treason, who was also a member of the Thatched-House Club, are still apprised of the happy facility which Mr. Pitt at that time displayed in forgetting the part he had taken among this association of delegates and political reformers, —a forgetfulness from which the utmost efforts of his friends and his antagonists were scarcely sufficient to arouse him, and which had very nearly precluded him from fulfilling his duty as a witness.

While Great Britain was thus universally agitated by the spirit of Jacobinism, or political reformation, the sister kingdom of Ireland followed up the same cause with a greater degree of ardour still. In the full expectation of a French invasion, the whole kingdom volunteered its service for the protection of its coasts, and innumerable troops of armed associates covered the whole island. The French relinquished their intention ; but the arms of the people were not so easily taken from them as placed in their possession : they too began at this time to discover that they had great and multiplied grievances to complain of, and to long, like the Americans, for a government independent of the British parliament. The regiments of Ulster took the lead on this occasion, with a determination not to lay down their arms till they had accomplished their object ; and a meeting of delegates from the different regiments of this province was convened at Dungannon on February 15, 1781, which was at-

Then swarm'd affiliate clubs ; sedition then
 Was first arrang'd and organis'd by men:

tended by the representatives of not less than one hundred and forty-three corps of volunteer troops. The resolutions proposed were adopted unanimously, and acceded to almost immediately afterwards by the volunteers of the southern provinces. They confined their attention, however, for the most part, to the political independency of the kingdom; and at the point of the bayonet, as is very well known, they carried this primary object, which was agreed to and ratified by solemn acts of the legislature of both nations. Between these armed associators of Ireland and the more peaceable associators of Great Britain a continual correspondence was maintained; but particularly so between the delegates of Dungannon and Dublin and the delegates of the Thatched-House Club. The correspondence was principally conducted, on the part of the latter, by the Duke of Richmond, the Earl of Effingham, Mr. Pitt, Mr. Wyvill, Major Cartwright, Doctor Price, and Doctor John Jebb. And as an additional proof that administration was at that time far less correct in its ideas of sedition and high-treason than at present, one of the first acts of the Irish parliament, after its emancipation from British control, was a vote of thanks to these volunteer associations thus illegally armed; a vote which was communicated to them with great pomp by the lord-lieutenant himself.

The spirit of Jacobinism, or political reformation, thus largely imbibed from the shores of the Atlantic, was not confined in its operation to the sister kingdoms of Great Britain and Ireland; it reached by a more direct path, and in consequence of the alliance subsisting between the two powers, the different provinces of France, and produced a sensation in that country to which its inhabitants had till this period been total strangers. The armies of Rochambeau and La Fayette, which had fought beneath the banners of

Then letters flourish'd, Sunday-schools uprose ; 145

Each village-church turn'd pander to its foes :

liberty and equality in America, echoed these captivating tones on their return home, from the British Channel to the Mediterranean, and could no longer be induced to submit without a murmur to the arbitrary power which for centuries had constituted their government. The works of Locke, Milton, and Sydney, were now translated, and read with enthusiasm: the rebellion in America was applauded, and the associations and committees of correspondence throughout England and Ireland imitated and improved upon. "In the attempt to ruin Britain (observes Professor Robison) even the court of France was obliged to preach the doctrines of liberty, and to take its chance that Frenchmen could consent to be the only slaves; but their officers and soldiers who returned from America imported the American principles, and in every country found hearers who listened with delight and regret to their fascinating tale of American independence. During the war the minister, who had too confidently pledged himself for the destruction of Britain, was obliged to allow the Parisians to amuse themselves with theatrical entertainments, where English law was represented as oppression, and every fretful extravagance of the Americans was applauded as a noble struggle for native freedom. All wished for a taste of that liberty and equality which they were allowed to applaud on the stage; but as soon as they came from the theatre into the street they found themselves under all their former restraints. The sweet charm had found its way into their hearts; and all the luxuries of France became as dull as common life does to a fond girl when she lays down her novel. In this irritable state of mind a spark was sufficient for kindling a flame. To import this dangerous delicacy of American growth France had expended many millions, and was drowned in debts. The mad prodigality of the royal family and the court had

Black grew the land with floods of new-made ink,
And peafants learned the dangerous art *to think*.

drained the treasury, and forestalled every livre of the revenue. The edicts for new taxes and forced loans were most unwelcome and oppressive."—Proofs of a Conspiracy, chap. iv.

Hence doubtless the origin of the French revolution, and of all those political evils with which Franco has been so long inundated, and from which she is now scarcely emerging. It is absurd to trace them from clubs of mystical illuminates and speculative philosophers, who were disregarded by the great mass of mankind, who often did not know their own sentiments, and, when they did, kept them carefully locked up in esoteric meanings and the most fantastic mummary. We need not open the pages of the *Système de la Nature*, or the more absurd work still of the *Neueste Arbeitung*;—in the history now presented we have a cause at once adequate and direct: the revolution of France was engendered in America, and Mr. Pitt and the Thatched-House Club have done infinitely more to promote it than the Hotel de Holbach, the *Gelehrtenbuch-handlung*, or the Theodor von der guten Rath, societies which were never known either in England or America, and whose visionary and infidel doctrines would have been justly ridiculed in both countries the moment any one had attempted to propagate them.

140. *All the Thatched House* ———.] See the preceding note.

145. ——— *Sunday schools uprose*.] The very worthy Bishop of Rochester, with the generous view, as I suppose, of exonerating his countrymen from the heinous crime of having first invented these mischievous institutions, attributes them to the efforts of the German illuminates and the French philosophists; but, as I cannot find that any such kind of institution is either now known, or

Nor here refrained the curse. Th' innumerable train
 Of saints 'cleped Methodists by men profane,— 150
 Drawn by the devil or devilish priests aside,
 Mechanic priests, to no fixed livery tied,
 Joined traitorous topics with their mystic din,
 And with the spirit drank sedition in.

was at any time whatever thought of by either of the above orders of municipal reformers, I am compelled to attribute them to the political and illuminating associations of our own country, who do not appear at any period to have had the smallest connection with these foreign clubs. As to the dangerous tendency of these institutions, unless under very particular regulations, I will quote the learned prelate's own words, as delivered first in the house of peers, and afterwards in his celebrated charge to the clergy of his diocese: "Schools of Jacobinical religion, and Jacobinical politics, that is to say, schools of atheism and disloyalty, abound in this country; schools in the shape and disguise of *Charity Schools* and *Sunday Schools*, in which the minds of the children of the very lowest orders are enlightened; that is to say, taught to despise religion, and the laws, and all subordination." Charge, p. 25.

154. *And with the spirit drank sedition in.*] "Still the operations of the enemy are going on. Still going on by stratagem. The stratagem still a pretence of reformation. But the reformation the very reverse of what was before attempted. Instead of divesting religion of its mysteries, and reducing it to a mere philosophy in speculation, and to a mere morality in practice, the plan is now to affect a great zeal for orthodoxy; to make great pretensions to an extraordinary measure of the Holy Spirit's influence; to alienate the

'Twas uproar all : O day of deadliest shame ! 155

Enthusiasts, sceptics, sects of every name,—

minds of the people from the established clergy, by representing them as sordid worldlings ; without any concern about the souls of men ; indifferent to the religion which they ought to teach, and to which the laity are attached ; and destitute of the spirit of God. In many parts of the kingdom new conventicles have been opened in great number, and congregations formed of one knows not what denomination. The pastor is often, in appearance at least, an illiterate peasant or mechanic. The congregation is visited occasionally by preachers from a distance. Sunday-schools are opened in connection with these conventicles. There is much reason to suspect, that the expences of these schools and conventicles are defrayed by associations formed in different places. For the preachers and schoolmasters are observed to engage in expences, for the support and advancement of their institutions, to which, if we may judge from appearance, their own means must be altogether inadequate. The poor are even bribed, by small pecuniary gifts from time to time, to send their children to these schools of they know not what, rather than to those connected with the established church, in which they would be bred in the principles of true religion and loyalty. It is very remarkable, that these new congregations of non-descripts have been mostly formed, since the Jacobins have been laid under the restraint of those two most salutary statutes, commonly known by the names of the Sedition and the Treason Bills. A circumstance which gives much ground for suspicion, that sedition and atheism are the real objects of these institutions, rather than religion. Indeed, in some places this is known to be the case. In one topic the teachers of all these congregations agree ; abuse of the established clergy, as negligent of their flocks, cold in their preaching, and destitute of the spirit." Bishop of Rochester's Charge.

Sects of all creeds, and sects all creed without,
 Leagued in the plot, and swelled the rebel shout,—
 Quaffed the foul bane by PITT and PORTLAND brewed,
 And boldly sanctioned every Thatched-House feud.
 E'en *Alma-Mater*, and the bench so saint, 161
 Not all escaped the universal taint :

WATSON and LAW here dangerous symptoms showed;
 There JEBB and LINDSEY, with disease o'erflowed,

163. *Watson and Law here dangerous symptoms showed.*] With respect to the former of these learned prelates, I allude to the general tenour of his speeches on his first introduction to the house of peers: though of late years he seems to have had sufficient grace given him to have repented most bitterly of the spirit he then manifested. I am afraid I cannot in justice affirm quite so much of the late jacobinical bishop of Carlisle. His political creed may be fairly estimated from his rigid attachment to the principles of Mr. Locke, an elegant edition of whose works he published in 1778, in four volumes, quarto, with the addition of a preface and biography of the author; and his heterodox theology from the generality of his polemical writings, especially his “Considerations on the Theory of Religion” and his “Considerations on the Propriety of requiring a Subscription to Articles of Faith;” which latter publication it was judged necessary to answer from the Clarendon Press. Unlike the former prelate, Dr. Law maintained, as far as I am able to gain information, an undeviating adherence to all the principles of his earlier life, both political and theological, to the day of his death, which was August 14, 1787.

Mixed schism with treason, dared the church gain-

say, 165

Disowned her doctrines, and refused her pay.

Joy seized the fiends through every realm abroad

Who spurned alike their country and their God:

Alike who spurned ;—but less audacious yet,

In shades alone, and midnight darkness met ; 170

164. *There Jebb and Lindsey, with disease o'erflowed—*] The general character and opinions of both these gentlemen are so well known to the world from their controversial writings, and the publicity of their lives, that it is superfluous to dwell upon them in this place. Few persons can be ignorant that each of them had the hardihood to abandon a valuable preferment in the church, because they could no longer accede, *ex animo*, to the true intent and meaning of the thirty-nine articles to which they had formerly subscribed. It is also equally well known that the latter, in open defiance of the English hierarchy, established a Unitarian chapel in Essex-Street, where he laboured to a fond, but misguided crowd, till the infirmities of age obliged him to relinquish his toils to a gentleman of similar opinions and similar hardihood to his own: and that the former, upon abandoning the established church, applied himself to the profession of medicine, in which, amidst those of his own political class, he obtained a very high degree of celebrity in a very short period of time, and would have acquired the more substantial advantage of an ample fortune, if the further continuance of such a man on earth had been consistent with the benevolent views of the guardian-spirits of the British government.—See v. 284 of the present canto, where the death of Dr. Jebb is triumphantly adverted to.

Now ampler armed, by deeds in Britain done,
Their impious systems boasting to the sun.

Thus wide dispersed the seeds of traitorous fire
Through France, through Britain, and the world entire;
Watched with warm hope, and fed with ceaseless
care, 175

By PITT, by PORTLAND, FRANKLIN, and VOL-
TAIRE;

What wonder soon that one vast flame accurst,
O'er the red globe, with earthquake roar should burst,
Shake sceptres, thrones, dominions to their base,
And threat with ruin man's consociate race? 180
From the rude climes where first the storm begun,
Climes late illumined by the western sun;

173. ——— seeds of traitorous fire—] Pind. Olymp. vii. 87.

Και τοι γὰρ αἰθέρας ἔχοντες
ΣΠΕΡΜ' ἀνέβαν ΦΛΟΤΟΣ β.

Whence Virgil, *Æn.* vi. 6.

————— quærit pars semina flammæ.

Abtrusa in venis silicis.

The classical critic will readily recollect the existence of the same figure in Hom. *Odyss.* E. 490. Lucr. *de Rer. Nat.* i. 901. as well as in a vast variety of other poets, both ancient and modern.

In less than twice the period claimed at Troy,
 Her walls, her domes, her temples to destroy, 184
 That o'er th' Atlantic the dread shock should reach,
 With growing fury, Europe's steadier beech ?
 Through Britain's proud emporium, through her fleet,—
 As void, till then, of treason as defeat,—
 Pour the dread tempest—there a flood of fire,
 Convulsion here, misrule, and discord dire ? 190
 What wonder through the continent advance,
 Hurl the gay Bourbons from the throne of France ;
 With equal blow priests, princes, pontiffs fell,
 And turn this paradise of earth to hell ?

Quid who may hope to pierce the book of Fate, 195
 Or tell from present scenes the scenes that wait !

187. *Through Britain's proud emporium, through her fleet—*] These events, though occurring at the distance of several years from each other,—the former towards the close of the American war, and the latter at the commencement of the present,—have been referred by many of our most profound politicians, and the reader will here see with what reason, to the operation of the same cause ; a cause eternally dormant and active. They will perceive that it was the same Jacobinical spirit which instigated Lord George Gordon, during the same

By human plan controul th' eternal power,
 And stamp the tincture of the coming hour !
 How empty craft ! how impotent is might !
 How oft the wrong conducts us to the right ! 200
 And schemes by villains meant mankind to curse,
 Outstrip their aim, and work the just reverse !

Such now the Muse evinces :—O'er the main
 Scarce had REBELLION tuned her victor strain ;
 Scarce wrenched COLUMBIA from the British throne,
 When, such at home the boundless fury grown, 206

ing the flames and riots at London, and the late self-elected chief, who organized the insurrection at the Nore.

192. *Hurl the gay Bourbons from the throne of France.*] The fall of the late regal constitution of France, as I have before observed, was not an isolated nor a sudden fact : it was the joint produce of a variety of causes ; and the philosophists, perhaps, lent a smaller proportion of aid than either the church or the court. It was a constitution, if constitution it may be called, which carried the seeds of its own destruction within itself. The Abbé Delille is, in this respect, perfectly accurate in the verses that follow : *L'Homme des Champs*, chant iii.

Ainsi quand des excès, suivis d'excès nouveaux,
 D'un état par degré ont préparé les maux,
 De malheur en malheur sa chute se consomme ;
 Tyr n'est plus, Thèbes meurt, et les yeux cherchent Rome !
 O France, ô ma patrie ! ô séjour de douleurs !
 Mes yeux à ces pensers se sont mouillés de pleurs.

Down from his height the mob, in frantic fit,
 Hurl'd feeble NORTH, and raised their minion PITT.
 Loud shook the exulting concave—Hell surveyed,
 With glimpse of joy, the change herself had made :
 And Wigs, reformers, sceptics, atheists, hailed 211
 Kings chased from earth, and Heaven's high ramparts
 scaled.

O short-lived joy ! O torture turned to grace !
 O blest redemption of this mortal race !
 At that dread moment—wondrous to relate,— 215
 But such the purpose of resistless Fate :—
 NORTH now dragged out, no sooner PITT rushed in
 Than conscience stung him for each former sin,
 Convulsed his quivering limbs with dæmon-quake,
 And o'er his eye-balls poured the fiery lake. 220
 No muse can tell, nor every muse combined,
 The secret sufferings, then, that wrung his mind :
 For us suffice it briefly here to tell—
 By godly grief he 'scaped the wrath of hell,
 Revoked his creed, and turned, with all his might,
 A blessed renegade to the right. 226

Now, as though purged with euphrasy and rue,
 The world far diff'rent rises o'er his view :
 Thrones now are sacred, and the people things
 Made for the use of ministers and kings : 230
 He sees what horrors from reform must flow,
 And guards the senate from so dire a blow ;

227. *Now, as though purged with euphrasy and rue,—*] Par. Lost,
 xi. 412.

Michael from Adam's eyes the film remov'd,
 ——— then purg'd with euphrasy and rue
 The visual nerve ; for he had much to see.

231. *He sees what horrors from reform must flow,—*] The first point that struck the conscience of Mr. Pitt, upon his happy conversion, was the mode by which he could best free himself from the obligations under which he was bound to many of his friends, whose good opinion he still found it convenient to retain, while he nevertheless professed an attachment to the objects they were pursuing. The principal of these were : a reformation of parliament, both in England and Ireland ; an abolition of the slave-trade, and a repeal of the Test-act. Of the happy power which he acquired of the complete obliviscence of past events I have already given an example in the note on v. 133 of the present canto. This kind of plea assisted him considerably, but was by no means altogether sufficient, and he found himself under the necessity of having recourse to other expedients ; the principal of which was, the total incapability of his ministerial influence. Filled with the hope of obtaining a parliamentary reform, when there was little expectation of his being attended to, he proposed it in full confidence of success, as a member of the Bri-

His plighted troth from schismatics withdraws,
And deems the Test the first of human laws.

tish parliament, on May 17, 1783, and lost the question by a large majority. The zeal which he displayed, however, was highly acceptable to the Whig party in the nation; and, on his being shortly afterward appointed prime-minister, there was scarcely a man in this patriotic interest but was on the tip-toe of expectation, and assured himself of the most complete success. Every one knows that the existing parliament was at this time in opposition to him; and so obstinate was its resistance, and so superior to any thing that has since been exhibited, that, after trying every possible art, and in vain, to obtain a majority, he was under the necessity of dissolving it, and issuing writs for a new one. The popularity of Mr. Pitt, at this time, with almost every description of parties, is truly astonishing, and he owed much of it to his continued profession of liberal and constitutional principles; and, above all things, to his promised perseverance in completing the representative reform to which the eyes of the nation had been so long and so fruitlessly directed. In the most sacred manner he continued to engage his word to Mr. Wyvill, the delegate from the Yorkshire association, as well as to a vast variety of other delegates, that he would bring this important question forward as soon after the convention of parliament as possible, and that he would support it both as a man and a minister. In consequence of such solemn engagements he obtained a parliament precisely adapted to his wishes, and ready to promote every question he should advance. He tried it on a variety of emergencies, and found it steady and determined in his favour. It so happened, however, that he would have evaded the question of a parliamentary reform, as deeming the present an inconvenient time; but the objection did not appear plausible to the most zealous of his supporters, and he was compelled to introduce it. He proposed it,

O, truly wise ! who, early led astray, 235
 Could shake at once each prejudice away,

therefore, on April 18, 1785, to this new parliament, returned by the nation for the express purpose of carrying this important point, impressed with a consciousness of its justice and absolute necessity, and ready to obey the voice of the minister upon whatever subject he might advance—he proposed it, and, *mirabile dictu!*—he lost it! he wanted power to carry it into effect!!!

About the same time, not knowing the conversion he had undergone, and recognizing him in the original character of a zealous supporter of a reform in the Irish as well as the English parliament, and an active correspondent with the delegates of the armed associations, petitions to the king upon the subject were delivered to him, to be duly presented, from the inhabitants of Dublin, Belfast, and many other cities and towns of the sister kingdom. The presentation of these, as may readily be expected, he refused; assigning as his reason, “that he had undoubtedly been, and still continued, a zealous friend to a reform in parliament; but that he must beg leave to say he had been so on grounds very different from those adopted in these petitions; that what was there proposed he considered as tending to produce still greater evils than any of those which the friends of reform were desirous to remedy.”

Connected with the question of parliamentary reform, was that of the repeal of the Test laws both in England and Ireland, and the restoration, to an equal eligibility of office, of men who evinced a sense of honour and religious obligation, by their conscientious refusal to qualify for such office, agreeably to the terms demanded by the legislature. Mr. Pitt, in the commencement of his parliamentary career, had uniformly declared to both Catholics and Dissenters, that he regarded this question as connected with the question of a parliamentary reform, and that both were erected upon a similar founda-

Quit the false precepts of his sire so soon,
And e'en from errors work a public boon.

tion. The Dissenters, however, went coolly to work—more coolly perhaps than prudently. They suffered the minister of their choice to become firmly fixed in his seat, before they obtruded their own just and rational claims upon his attention: and the moment they observed this to be a fact, they gave him notice that they purposed bringing the above repeal before parliament. Mr. Pitt received their notice with complacency—both houses were disposed to grant them the relief to which they were entitled. Mr. Beaufoy made his motion with high confidence of success—but the motion was carried against him, and the question consequently lost. Here too the minister wanted power to effect a good intention, although the parliament, at this time existing, was a mere creature of his own, and slavishly submissive to his dictates.

The next instance of performing a just and politic action, and in which he was equally deficient in power, was the abolition of the slave trade. Never was man more imposed upon than Mr. Wilberforce in this nefarious transaction: the parliament was still at the disposal of the minister: he pretended to be urgent for the cessation of this iniquitous traffic: he pressed it upon the attention of the house, and that, year after year, upon motives of humanity, religion, and political justice: he positively declared that, upon an assent to the pending bill, hung the continuance of the West-Indian islands in our possession: but from year to year he continued to press in vain:—he still wanted power. Another expedient was devised to assist his apparent weakness—the cabinet was divided—*Mr. Dundas was against him*—and the motion was lost.

The question of the emancipation of the Roman-catholics, however, still remained to be decided: he had given an opinion upon it, and to that opinion he was determined to adhere. He is resolved

He saw the fatal storm himself had planned,
Still with fresh vigor raging through the land; 240

to free them from their disabilities: no bill however has, at any time, been brought forward in their favour—but he tells us that such has uniformly been his resolution. He tells us, moreover, that in this respect, also, he feels himself *in want of power*—and he actually resigns in consequence thereof.

What then are we to say as to the character of this extraordinary man? Let us look to the description of parliament which has uniformly accompanied him almost from his first elevation to ministerial authority;—and are we to believe him in these various assertions of *want of power*—or, believing, are we to lament that whenever he had a prospect of benefiting his country, and of performing a good action, this *want of power* should uniformly have accompanied him; while, at the same time, he was never deficient in power, even to the possession of its utmost plenitude, whenever an opportunity occurred of trampling upon the constitution, subverting its most inestimable rights, and plunging the great body of the people into the utmost misery and distress?

234. *And deems the Test the first of human laws.*] See the preceding note.

236. *Could shake at once each prejudice away—*] In this respect Mr. Pitt excelled the young and virtuous Portuguese chief, Don Henry de Menezes: the latter having only persevered in the path of his ancestors, unseduced by the temptations around him; while the former had to quit the path marked out for him by his illustrious father, and to project one far less erroneous for himself. *Lusiad*, cant. x.

Nam vencerà somente os Malabares
Destruindo Panane, com Coulete,
Cometendo as bombardas que nos ares
Se vingam sò do peito que as comete;

He saw, with every tide, sedition pour
 Through frantic Europe from the Atlantic shore ;
 The Gorgon-limbs, tremendous to behold,
 Of infant Jacobism in France unfold,
 Religion, order, threaten'd to their source— 245
 And felt, with rising dangers, rising force ;
 For new croisades his banners wide unfurl'd,
 And singly stood the champion of the world.

As when the Spartan, though forewarn'd of Fate,
 Still dauntless rose to save his native state, 250
 Struck by the deed, a host, with panting breath,
 Press'd to partake his dangers and his death,—
 So, round th' undaunted convert, flock amain
 The wise, the virtuous,—an innumerable train,

Mas com virtudes, certo singulares,
 Vence os imigos da alma todos sete:
 De cobiça triunfa, e incontinencia ;
 Quem tal idade he suma de excellencia.

249. *As when the Spartan, though forewarn'd of Fate—*] Leonidas.
 The oracle that predicted his death, as the only mean of rescuing
 his country from the avaricious grasp of the Persian monarch, is too
 well known to be particularized.

Feel new-born vigour through their bosoms rush,
And pant the pow'r of Jacobism to crush. 256

Now blow the trump, and wave the banners high!
Tremble, ye traitors! and, ye atheists, fly!

Ope all your doors, ye dungeons and ye jails!
Ye barracks, rise! for freedom now prevails: 260

Religion triumphs, social right returns,

And patriot love with wonted ardour burns!

See Britain's code re-modelled—from its page

Banish'd the law, replete with civil rage,

In times of wild licentiousness the boast, 265

Misjudging race! of Britain's barbarous coast!

265. *In times of wild licentiousness the boast—*] Even so late as the æra of Sir William Blackstone the same jacobinical regard was still uniformly manifested for this equalizing statute, which the reader will readily perceive is that of the 31st of Charles II. commonly known by the name of the Habeas-Corpus. Speaking of the advantages obtained by the people during the reign of this prince, which he nevertheless denominates wicked, sanguinary, and turbulent, he observes, that during its continuance “not only the slavish military tenures, the badge of foreign dominion, with all their oppressive appendages, were removed from encumbering the estate of the subject, but also an additional security of his person from

Behold this exiled, and its place supplied

By laws that live the pandect's real pride—

imprisonment was obtained by that great bulwark of our constitution, the Habeas-Corpus Act. These two statutes, with regard to our property and persons, form a second Magna Carta, as beneficial and effectual as that of Runymede. That only pruned the luxuriance of the feudal system; but the statute of Charles II. extirpated all its slaveries. Magna Carta only, in general terms, declared that no man shall be imprisoned contrary to law: the Habeas-Corpus Act points him out effectual means as well to release himself, though committed even by the king in council, as to punish all those who shall thus unconstitutionally misuse him." Com. IV. iv. 33.

The mere writ, indeed, entitled a Habeas Corpus, was in existence long before this period; but its powers were vague and indefinite, and it was to do away "the pitiful evasions" to which it too frequently gave birth on the part of the crown,—to continue still the language of the "Commentaries on the Laws of England," III. iii. 8.—that this memorable statute of Charles II. was enacted. This, it must be confessed, was a tremendous blow upon the patriotic power of succeeding administrations; and several of them have endeavoured to extricate themselves, temporarily, from its influence in as large a degree as was practicable. But it was reserved for the glory of our own times to make a formal present of this statute to the minister, and to enable him to suspend or renovate it at his own option by the introduction or suppression of a green or a blue bag of mystical or incommunicable papers;—as it was reserved for the glory of our own times also to have the Commentaries of the Laws of England revised and corrected by Mr. Justice Reeves, a civilian of incalculable abilities, and as admirably qualified to improve Judge Blackstone as Mr. Thomas Paine is to rectify the Bible.

Twin laws, alike in blessing as in birth,
 At once that guard our altars and our hearth, 270
 Protect our faith, and, ev'ry wife to please,
 Force home her husband, free from French disease!

269. *Twin laws, alike in blessing as in birth,—*] The illustrious statutes commonly known by the name of the Pitt and Grenville Acts were brought forward, as my readers will easily recollect, at the same time; the latter originating in the House of Lords, and the former among the Commons. The laudable object of each, in spite of whatever the host of incorrigible Jacobins assert to the contrary, is the same, and pregnant with equal benediction: Instead of being entitled to the nick-name of gagging-acts, they are strictly religious and domestic acts;—they prevent us from imbibing the atheism of the continent, by precluding us from quitting our native coasts, and corresponding with any of the attainted countries; and they render every husband a help-meet and blessing to his wife, by the destruction of all clubs, associations, and conventions, whether in fields or taverns. They are, indeed, most “salutary statutes;” and the truly patriotic and zealous Bishop of Rochester has justly discriminated them by the use of such an epithet.

272. *Force home her husband, free from French disease.*] The disposition to ape the constitution of France is indeed most wonderful, considering the superiority of our own, as it has been lately improved and re-modelled: but it is more extraordinary still that any Englishman should discover an inclination to migrate from his own country, so loaded with riches and blessings of every description, and barter his inestimable birthright for the meagre possessions of any other climate under heaven.—In the language of Ercilla, Araucan. cant. vii.

Trophies of grace, behold a chosen few
 Culled by repentance from the miscreant crew!
 There PORTLAND, WINDHAM, BURKE, conspicuous
 beam,

As once in guilt, in virtue now supreme. 276

See the vast remnant doom'd, with patriot care,
 To dungeon-depths, to darkness, and despair;
 Unseen, unheard, in solitude to dwell,
 By earth rejected, and refused by hell! 280
 See, like HUGH PETERS, PRICE his due reward
 Meet, ere fulfilled the promise of the Lord!

Dexais quietud, hazienda, y vida honrosa
 De vuestro esfuerço, y braços adquirida
 Per ir a casa agena embaraçosa,
 A do tendremos misera acogida:
 Que cosa puede aver mas afrentosa
 Que ser huespedes toda nuestra vida?
 Bolved, que a los honrados vida honrada
 Les conviene, o la muerte acelerada.

280. *By earth rejected, and refused by hell!*] For the spirit of this verse I am indebted to the daring genius of Dante. The Italian scholar will find it an almost literal translation of the following couplet, from the third canto of his Inferno:

Cacciarli i ciel, per non esser men belli;
 Nè lo profondo inferno gli riceve.

281. *See, like Hugh Peters, Price his due reward—*] The celebrated political sermon preached by Dr. Price at the meeting-house in the

CARLISLE and JEBB, so oft who led astray,

Summoned, in mercy to the world, away ! 284

Old Jewry, upon the commencement of the French revolution, and which drew forth the greater part of Mr. Burke's equally celebrated "Reflections," is scarcely forgotten by any of my readers. This gentleman, like his predecessor Hugh Peters, who rejoiced in anticipating the promised salvation of the Lord, was also called away before that promise was fully accomplished : an event which is reserved for the present day, and with which the Millennium will open. But let Mr. Burke tell his own story in his own manner.

"His enthusiasm (says Mr. Burke, alluding to Dr. Price) kindles as he advances; and when he arrives at his peroration it is in a full blaze. Then, viewing from the Pisgah of his pulpit the free, moral, happy, flourishing, and glorious state of France, as in a bird's-eye landscape of a promised land, he breaks out into the following rapture: 'What an eventful period is this! I am thankful that I have lived to it; I could almost say, *Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation!* I have lived to see a diffusion of knowledge which has undermined superstition and error; I have lived to see the rights of men better understood than ever, and nations panting for liberty which seemed to have lost the idea of it.' Before I proceed further (continues Mr. Burke) I have to remark that Dr. Price seems rather to overvalue the great acquisitions of light which he has obtained and diffused in this age. The last century appears to me to have been quite as much enlightened. It had, though in a different place, a triumph as memorable as that of Dr. Price: and some of the great preachers of that period partook of it as eagerly as he has done in the triumph of France. On the trial of the Reverend Hugh Peters, it was deposed, that when King Charles was brought to London for his trial, the apostle of liberty in that day conducted the triumph. 'I saw (says the witness) his majesty in

Burnt from his house, the patriarch PRIESTLEY fled;
And LINDSEY long struck silent as the dead!

the coach with six horses, and Peters riding before the king triumphing.' Dr. Price, when he talks as if he had made a discovery, only follows a precedent; for, after the commencement of the king's trial, this precursor, the same Dr. Peters, concluding a long prayer at the royal chapel at Whitehall, (he had very triumphantly chosen his place) said, 'I have prayed and preached these twenty years, and now I may say, with old Simeon, *Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.*' Peters had not the fruit of his prayer; for he neither departed so soon as he wished, nor in peace—He became himself a sacrifice to the triumph which he led as pontif." *Reflections on the Revolution in France*, p. 96.

283. *Carlisle and Jebb, so oft who led astray—*] See the notes on v. 163 and 164 of the present canto.

285. *Burnt from his house, the patriarch Priestley fled;* } "In this
And Lindsey long struck silent as the dead. } country, I believe, they know very well, that bold, undisguised atheism, proceeding directly and openly to its horrid purpose, will never be successful. They must have recourse therefore to cautious stratagem. They must pretend, that their object is not to demolish, but reform. And it was with a view of giving colour to this pretence, that the impudent lie, for such I have proved it to be, has been propagated in this country of their reverence for pure Christianity, and for the Reformation. In their first attempts in this way, we trust, they have been completely foiled. The laity of this country, the great majority I mean, have no better relish for the Socinian heresy than for plain atheism. They think much alike of him who openly disowns the Son of God, and of him who denies the Father: insomuch that the advocates of that blasphemy have preached themselves out of all credit with the people. The patriarch of the sect is fled, and the

See the foul cargo of seditious saints,
Sent round the world to propagate complaints,

orators and oracles of Birmingham and Essex-street are dumb : or, if they speak, speak only to be disregarded." Bishop of Rochester's Charge, p. 18.

It is difficult to understand completely what the right reverend author of this paragraph means, and especially in its latter part. The bishop is known to be firmly attached to *mysteries* of many descriptions, from those of free-masonry to those of the national hierarchy, of both which he is a most honourable *illuminate* : and he has either suffered something of his natural propensity, *the palpable obscure*, to intermix itself with his language in the passage before us, or Satan has attacked him in his sleep, as he formerly did the great mother of mankind in Paradise,

Assaying, by his devilish art, to reach
The organs of *his* fancy, and with them forge
Illusions as he list, phantasms and dreams ;

or he certainly would not have committed himself quite so confidently as he has done, by an assertion in diametrical opposition to positive facts. So far from the advocates of the *blasphemy* here noticed having "preached themselves out of all credit with the people," a visit of a few days to Birmingham would convince him, in despite of all his wishes to the contrary, and deeply as such a truth is to be lamented, that the principles, both theological and political, of the patriarch here referred to, are become more popular than ever, and that ninety-nine out of a hundred of the mob who burnt his house, and with summary justice expelled him from England, would now hail his return with an equal degree of ardour, and voluntarily assist him in rebuilding the habitation they destroyed. And with respect to "the orators and oracles of Essex-street being dumb, or speaking only to be disregarded," I was extremely astonished at finding, upon a visit to this very spot a few Sundays ago, a congregation superior, both

Each code, each creed established, to defame,
 God their pretence, the devil all their aim— 290

in respectability and number, to most of those of our parish churches throughout the metropolis, listening with extreme earnestness to the exhortation delivered; and that so pressing were the applications for seats at this heterodox chapel, that not a pew was then vacant, or to be procured upon any terms. It is true, the patriarch of this sect, as I have already observed in note on v. 164 of the present canto, from the infirmities of age, has resigned the regular performance of clerical duty; but instead of being disregarded, he is, as I am informed, more venerated by his flock than ever, and has been succeeded in his clerical office by a preacher who, whether regarded as a scholar, a Christian, or a gentleman, is one of the highest ornaments of the present age.

287. *See the foul cargo of seditious saints—!*] The reader will readily perceive that I here allude to the misfortunes of the Duff, a ship fitted out, about twenty months ago, by the Missionary Society, which is a kind of committee formed from those "new congregations of non-descripts" whom the prying eye of the Bishop of Rochester so justly regards as still carrying on by *stratagem* the *operations of the enemy*. See note on v. 154 of the present canto. The Duff contained, as I am informed, about two dozen missionary priests, who had the hardihood to adventure upon an evangelical voyage of conversion towards the Friendly Islands. Most of these were visited, and on some of them several of the brethren formed little colonies for the purpose of completing the great work in which they were engaged. But, from a variety of different causes, their object did not seem likely to prosper; and, I believe, all of them reembarked on board the Duff, and directed their course to some other quarter. When arrived within about two days sail of Rio Janeiro, they unluckily, however, encountered a French frigate, named Le Grand Bonaparte, by which they were captured and

From isle to isle of wild barbarians driven,
 Sustain at last the just revenge of heaven,—
 Fall to the power whose triumph they designed,
 And wander each an outcast from mankind!

Rejoice, rejoice, ye great, ye good, ye wise! 295

Rejoice! the times of promised grace arise.

With social order, see, the church combines,

Retrims her lamp, in wonted beauty shines,

Pours o'er her sons new unction from above,

And melts each heart to piety and love! 300

In annual sackcloth see the land appears

Meagre with fasts, with penitence, and tears!

carried up the river Plata. Here they endured greater difficulties than the *temptations of the flesh*, to which they had been exposed amidst the ladies of the Friendly Islands, and which are very liberally detailed in the quarto volume containing the history of this voyage, published some time since by the trustees of the Missionary Society—a volume, in other respects, well worthy of general circulation. From the hands of the French, the captured missionaries fell into the hands of the Portuguese, by whom, after a long series of dangers and disasters, they were at length conveyed to Lisbon, whence, ultimately, they reached their own country. A second attempt of the same kind has, however, been since made, and about fourteen or fifteen of these evangelical volunteers, whose heroism was not to

See, met in synods, all her priests, aghast,
 Confess the countless failings of the past,—

be depressed by the perils and hardships they had formerly experienced, have once more embarked with the magnanimous view, for it is truly such, of propagating the knowledge of the Christian religion among savages.

296. *Rejoice! the times of promised grace arise.*] Oberon, cant. xiv.

O! raubet nun dem bliz die feüerschwingen,

Ihr stunden, ihn herbeyzubringen,

Den süßen augenblik! Zu langsam schleicht ihr

(Wie schnell ihr eilt!) der lechzenden begier!

303. *See, met in synods, all her priests, aghast—*] Most of my readers are probably acquainted with the celebrated Report, published anonymously by “the clergy of a district in the diocese of Lincoln, said, in the commencement of the report, to have been convened (but where we are not informed) on Thursday the 29th of August, 1799, with the permission and approbation of the Right Reverend Father in God, George, by divine permission, Lord Bishop of Lincoln, for the purpose of considering the state of religion in the several parishes in the said district, as well as the best mode of promoting the belief and practice of it; and of guarding as much as possible against the dangers arising to the church and government of this kingdom, from the alarming increase of profaneness and irreligion on one hand, and from the false doctrines and evil designs of fanatic and seditious teachers on the other.”

It is obvious therefore that this clerical club is designed as an anti-methodist association, and is meant to oppose the evangelical preachers, in the same manner as Mr. Reeves’s club was instituted to oppose the different clubs of Jacobins;—and, to speak the truth, they have pointed out a plan, which, if the legislature had had the wisdom and Christian grace to have adopted, would have entirely

Themselves abhor, and flee, by rule precise, 305
 From whores, hounds, horses, banquets, cards, and
 dice !

settled the question by a *coup de main*, and sent out of the kingdom not merely a few straggling evangelical priests to the barbarous islands of the Pacific, but the whole evangelical communion, amounting to not much fewer than one million of souls. This dexterously concerted plan consisted in nothing less than a proposal that the legislature should entrust to themselves the general superintendence of all schools and places of public worship, none of which should be legal unless opened by a licence obtained from their own body. It is true, the proposal was not specified in these point-blank terms—but such was its ultimate object, and such would have been its indubitable effect. It expressly asserted, however, the necessity of “some explanations and amendments of the Toleration Act, defining the number of adult inhabitants who should be necessary to establishing a meeting-house;” and that the person meaning to preach in such meeting-house should previously apply for a licence to the justices of the county, and be examined by them touching his motives and qualifications for preaching. Now, it is well known that the majority of acting magistrates in many districts are clergymen of the established church at this moment; and it is very obvious, that, where such majority does not at present actually exist, had parliament acceded to the very modest proposal here addressed to the Bishop, a very large majority would have been immediately established in every county, and not a meeting-house or a conventicle would have been suffered in it (if the spirit, at least, of this Lincolnshire clerical club had been uniformly acted upon) from one end of the kingdom to the other. I have said that this clerical club is intended as an anti-methodist association. It does not appear, however, that its in-

Behold suppress the conventicle drum,
 Recruiting falsely for the world to come !

fluence, like that of the evangelical preachers, is designed to extend beyond the seas. This, it should seem, is left to another department of our most excellent constitution ; and, if we may judge from a Sermon preached lately by Dr. Morgan, at the assizes held at Wisbech, before Henry Gwillim, Esq. chief-justice of the Isle of Ely, is entrusted to the supreme court of judicature at Madras ; for, alluding to the promotion of this gentleman to the office of one of the judges in this oriental court, the Doctor informs us, that “ when he shall be removed, by the appointment of his Sovereign, to a distant part of the globe, there to administer justice in a more extensive jurisdiction, and with more exalted state,—the experience which we have had for some years of his principles, his talents, and his acquirements, furnish us with a well-grounded hope, that nations, which are strangers to the blessings of the Christian religion and the laws of the British constitution, will derive incalculable advantages from his extensive professional knowledge and his rational piety.

“ Thus may he become a chosen instrument in the hands of a gracious Providence, to prepare the way for the introduction of a purer religion, and a wiser polity, among the worshippers of Brahma and the believers of Mahomet. Not that religion which professes either, from an affected principle of accommodation, to discard all the doctrines peculiar to Christianity, or, from a vain parade of learning, falsely so called, to confirm and illustrate them by fanciful and laboured interpretations of obscene fables, poetic fictions, or metaphysical subtilties,—but that which is believed, established, and professed in the church of England, and which derives all its mysterious doctrines, their authority, support, and illustration, from the oracles of God alone.”

The random rout, from every village round,
That throng beneath the Berecynthian sound, 310

304. *Confess the countless failings of the past.*] "We desire, under an awful sense of the importance and difficulty of that sacred trust with which we are charged, to declare our humble conviction, and our unfeigned sorrow, that the frailties, omissions, and imperfections of the best of us, have contributed in no inconsiderable proportion to lessen the utility of our establishment." Report, p. 13. 2d edit. "Resolved, that we will exert our utmost influence and authority with our own families, to make them exemplary in their attendance both on public and private worship; and that in our own conduct we will set the example of moderation in the indulgence of worldly pursuits and amusements, however lawful and innocent they may be in themselves. Resolved, that being thoroughly persuaded that no circumstances relating to our sacred function can be unimportant, we will pay a strict attention to those things in which inadvertency might give offence; and particularly that we will studiously avoid all appearance of unbecoming levity in dress or common discourse, and be very watchful in our ordinary ministration." p. 18, 19.

307. *Behold suppress the conventicle drum—*] This, though a consummation devoutly to be wished for, is not yet quite accomplished. Mr. M. A. Taylor was on the point of bringing it before the senate nearly a twelvemonth ago; but he unaccountably backslid from the pious toil: and though several schemes have since been proposed upon the subject, nothing has been finally decided. The right reverend bench, it is said, are only, like Felix, waiting for a convenient opportunity.

310. *That throng beneath the Berecynthian sound.*] The mater Berecynthia however, notwithstanding all their efforts, attracted a greater crowd among the Greeks during the performance of her religious ceremonies, and was accompanied with more musical voci-

Like vagrant bees, instructed where to perch,
And lured by happier music to the church.

See the grave bench, too indolent till late

Of souls immortal, and th' eternal state,

Find to the pulpit the forgotten way, 315

Resume their toils, and once more learn to pray!

There DURHAM stands—ungallant to the fair,

Reproving stern the harlot dress they wear:

LINCOLN—who deems, though twice the rolling sun

Has closed his chyliad since the church begun, 320

Still Christians need Christ's elements be taught,

And flee from creeds with countless errors fraught:

feration than any of the itinerant preachers of the present day;
Lucret. de Rer. Nat. ii. 618.

Tympana tenta tonant palmis; et cymbala circum

Concava, raucisonoque mirantur cornua cantu,

Et Phrygio stimulat numero cava tibia menteis:

Telaque præportant, et silenti signa furoris;

Ingratos animos, atque in pia pectora, volgi

Conterrere metu quæ possint numine divæ.

[221. *Still Christians need Christ's elements be taught.*] There are few of my readers, I hope, but are intimately acquainted with the "Elements of Christian Theology," lately published by the learned prelate here referred to; a work that evinces an equal de-

PORTEUS—from whom the words of truth distil,
 Pure as the dews on Hermon's sacred hill;
 Yet, in whose life the pious Christian views 325
 A practice purer than the purest dews;
 Who to transported crowds, with annual toil,
 Ah, annual only! pours his wine and oil;
 Yet, as the times of triumph nearer roll, 329
 With feast more frequent doomed to cheer the soul:
 There too, the glory of this glorious age,
 Bold in address, and swelled with holy rage,
 Like Paul, a wanderer once, till heaven's own light
 Called him, like Paul, to lead the Christian fight,

gree of liberality and research, but which, nevertheless, labours under this unaccountable incongruity, that while the author in one part asserts that no man ought to present himself for holy orders who cannot consent to submit his private judgment to that of the church, and subscribe the test she has proposed *ex animo*—he himself in another part has the hardihood to propound his own private judgment in opposition to that of the church, and admits that one passage, at least, in the edition of the Scriptures approved of by the thirty-nine articles, is unauthentic and surreptitious.

323. *Porteus—from whom the words of truth distil.*] This undissembled eulogy I cannot avoid paying, as we pass along, to the piety, eloquence, and zeal of the present truly evangelical Bishop of London—a prelate whose life and lips evince, in happy unison, the

There HORSLEY rushes with uplifted hands, 335
 And speaks in thunder Heaven's supreme commands:
 Quake, ye profane! ye timid, now be bold!
 Hear him, ye deaf! and, all ye blind, behold!
 O skilled beyond the rest of mortal race,
 To pierce the purposes of future grace,— 340

genuine principles of the Gospel he professes; whose lectures on the truth of Christianity few have forbore to hear, who had it in their power to attend, and every one who has once heard must wish to hear repeatedly.

333. *Like Paul, a wanderer once, till heaven's own light—*] I am credibly informed that the family from which this magnanimous prelate derives his descent have for many generations been strict Presbyterians: that his father and mother are at this moment, or were till very lately, regular attendants at the meeting-house at Bishop's-Stortford, the place of their residence: and that he himself, in the earlier part of his life, accompanied them in their attendance, and imbibed the common heterodox creed of this religious sect from the ministrations of Mr. Angus, who has officiated there for a long series of years.

339. *O skilled beyond the rest of human race,* } This predictive
To pierce the purposes of future grace. } prelate seems by some lucky adventure to have gained possession of the transparent globe which was formerly presented by Jupiter to Proteus, and which exhibited to the gazer's eye the future history of man in its actual state of accomplishment. Camoens has given us a full account of it in the following passage. Lus, canto x,

Versed in each ancient and each modern school,
 Proclus, St. John, the Targum, and BARRUEL,—
 To thee, how clear that Heaven, and none but thee,
 Has e'er consigned th' Apocalyptic key,
 Unlocked the scenes in Patmos erst surveyed, 345
 And, like the past, the future full displayed !
 Long sought in vain by every Christian church
 Thro' every clime where Christian priests could search,
 Paynim and Papist, Protestant and Turk,
 From utmost De la Lama to the Kirk— 350
 'Tis thine, at last, with curious eye t' explore
 That beastly fiend, the BABYLONIAN WHORE;

Com doce voz està subindo ao ceo
 Altos varoẽs, que estãm por vir ao mundo,
 Cujas claras ideas vio Prothèo,
 Num globo vano, diafano, rotundo ;
 Que Jupiter em dom lho concedeo
 Em sonhos, e despois no reyno fundo
 Vaticinando o disse, e na memoria
 Recolheo logo a ninfa a clara historia.

351. *'Tis thine, at last, with curious eye t' explore* } In the history
 That beastly fiend, the Babylonian whore. } of religious po-
 lemics, it is curious to observe how almost every sect of Christians
 has beheld its more immediate opponent typified and referred to in
 the Apocalypse, under the character of this diabolical monster. In

O'er Gallia's coasts to point th' infernal dame,
 Deep drunk with blood—and JACOBISM her name:

the earlier ages of the church, among the Socinians it meant the Arian heresy, among the Arians the Socinian: prior to the separation of the church of England from the see of Rome it was Mohammedanism—since this period it has been papacy on the part of the English hierarchy, and the English hierarchy on the part of the dissenters. But we have been all in the wrong, it seems: the Apocalyptical monster is neither Mohammedanism, nor papacy, nor the Anglican hierarchy, nor the peculiar tenets of religion of any nation or sect whatsoever. The microscopic eye of the penetrative bishop of Rochester has detected the fallacy of every prior opinion upon this subject, and has incontestably demonstrated that it is the Jacobinism of France which the apostle has concealed in his Revelations under the mystical figures of a beast and a whore. "In this odious French republic," says this very acute prelate, "aping the manners, grasping the dominion, speaking to friends and to enemies the high vaunting language, of ancient Rome, we seem to behold the dreadful Apocalyptic beast, which, at the time of the desolation of the pagan whore exhibited in vision to St. John, had been, but was not, but was to be again; we seem, I say, to behold, in the French republic, this dreadful monster beginning to rise, in its ancient form, out of the raging sea of anarchy and irreligion." Bishop of Rochester's Charge, p. 11.

At Birmingham, however, I find they still think differently; and in a pamphlet published precisely at the period of the above Charge, and dated from this place, entitled "New Evidences in Favour of Christianity, derived from the Fulfilment of Prophecy, being an Explanation of the Seven Vials of God's Wrath," I meet with the following exposition upon the subject before us, p. 9: "*And the fifth angel poured out his vial upon the seat of the beast.* A beast, in prophetic language, is a symbol of a kingdom, or a great power, which

Thine, potent Nimrod!—(for before the Lord 355
 The mightiest hunter thou that ever warr'd)—
 Thine the loud horn to swell through ev'ry court,
 And rouse the nations to the promised sport,

in awful majesty arises from his peaceful slumbers to *devour much flesh*. A LION is the symbol which the BRITISH nation hath appropriated to herself. To me it appears, that *the seat of the beast* is the seat of power in the BRITISH empire. This *vial* is not so visible, nor are its effects so apparent as the other six; yet, upon a close examination into its nature and operation, it will be found to correspond in the exactest manner to the prediction, and, no doubt, ultimately in a striking manner. This *vial of wrath*, which was *poured out* upon the ruling powers of the nation, it appears, hath produced the TREBLE ASSESSMENT BILL, which Almighty God put into the heart of the government to devise. Till this new mode of raising money was discovered, the higher powers were apparently alarmed for the safety of the funds; but no sooner did the scheme prove successful, than every fear vanished. The state of the nation was pronounced out of danger; and the victory of the Nile elevated the kingdom above the world, and she declared herself the DELIVERER OF EUROPE. But it appears by this prophecy, that the new tax upon property will prove a deception—an evil instead of a good." Upon this very different illustration it is sufficient, however, to observe, in favour of the Bishop, that town-made wares are always superior to Birmingham manufactures. But whether St. John meant to depict the Jacobinism of France, or the Treble Assessment Bill, or the Income Bill, its legitimate offspring, we may still exclaim, with Dante, *Infern. cant. i.*

Vedi la BESTIA, per cu' io mi volsi;

Ajutami da lei, famoso saggio,

See where she lies, with Proteus power endued,
 A tigress now, and now a harlot lewd 360
 Like the fell pest by orient Sandes slain,
 Poisoning the globe, and oft attacked in vain:
 Or that of later times, and feller still,
 Whom, pride of knights, Astolpho scarce could kill;

Ch'ella mi fa tremar le veni ed i polsi.—

Non lascia altrui passar per la sua via,

Ma tanto lo 'mpedisce, che l'uccide:

E ha natura sì malvagia e ria,

Che mai, non empire la bramosa voglia,

E dopo 'l pasto, ha più fame, che pria.

361. ——— by orient Sandes slain.] Sandes, Desanes, Dorsanes, are all Indian names for Hercules, who (upon the testimony of Diodorus Siculus, as well as many other Grecian writers) was worshipped immemorially, as well as universally, throughout the Eastern continent; and was supposed to have been rendered immortal for having cleared both earth and sea of most tremendous monsters, by which they were formerly infested. *Και τον μιν Ἡρακλεα την εξ ανθρωπων μεταστασιν ποιησαμενον, αθανατον τυχειν τιμης.* Diod. Sic. i. p. 152. edit. Wessel.

361. ——— the fell pest ——— }
 Poisoning the globe ——— } Lucr. Rer. Nat. lib. v. 26.

——— quid ——— Lernæaque pestis,

Hydra, venaenatis posset vallata colubris?

364. Whom, pride of knights, Astolpho scarce could kill.] This wonderful magician, cyleped Orrilo, who had the miraculous faculty

Pests, whose dread limbs, superior to the sword, 365

As soon as severed, instant were restored.

of uniting any limb to his body the moment it was severed in combat, and of taking his own decapitated head in his hand by the nose, and fixing it upon his neck, to which it instantaneously adhered, is described at full length by Ariosto, in his *Orlando Furioso*, cant. xv.

La bestia nel' arena appresso al porto
 Per man dei duo fratei morta giaceva;
 E per questo ad Orril non si fa torto:
 Si a un tempo l'uno e l'altro gli nocea.
 Piu volte l'han smembrato, e non mai morto;
 Ni par smembrarlo uccider si potea:
 Che se tagliato o mano, o gambe gli era,
 La rappiccava, che pareva de cera.

Or fin' à denti il capo gli divide
 Grifone, or Aquilante fin' al petto.
 Egli dei colpi lor sempre si ride;
 S'adiran essi, che non hanno effetto.
 Chi mai d'alto cader l'argento vide
 Che gli alchimisti hanno Mercurio detto,
 E spargere, e raccor tutti i suoi membri,
 Sentendo di costui, sene remembri.

Se gli spiccano il capo, Orrilo scende;
 Ne cessa brancolar fin che lo trovi,
 Ed or pel crine, ed or per naso il prende,
 Lo salda al collo, e non so con chi chiovi.

Much of this description, and especially the latter part, is copied by Wieland in the following—*Oberon*, ii. 21.

Gesetzt, wie man exempel hat,
 Ich hau ihm auch den schädel glatt vom leibe:

Or, liker yet, before Rinaldo's blade,
The changeful fiend that kept th' enchanted shade,

Noch weil er rollt, steht schon an dessen statt
Ein andrer da. Oft rennt, als wie zum zeltvertreibe
Der rumpf sogar in vollem lauf
Dem kopfe nach, und setzt ihn wieder auf
Alls wär' es nur ein hnt, den ihm der wind genommen:
Nun bitt ich euch, wie ist so einem beyzukommen?

368. *The changeful fiend that kept th' enchanted shade—*] The transformation of Armida here alluded to,—from a lady of most seductive charms, imploring him with sighs and tears to desist from his chivalrous undertaking, to an enormous prodigy armed like Briareus with an hundred hands, and every hand possessing either a shield or a sword, while all her train of attendant nymphs are converted at the same instant into so many Cyclops,—is so exquisitely related by Torquato Tasso, that I cannot avoid citing the following stanzas: Gerusal. Liber. cant. xviii.

Seguia parlando, e in bei pietosi giri
Volgeva i lumi, e scoloria i sembianti;
Falseggiando i dolcissimi sospiri,
E i soavi singulti, e i vaghi pianti;
Tal che incauta pietade a quei martirj
Intenerir potea gli aspri diamanti.
Ma il cavaliere accorto sì, non crudo,
Più non v' attende, e stringe il ferro ignudo.
Vassene al mirto; allor colei s'abbraccia,
Al caso tronco, e s'interpone, e grida;
Ah non sarà mai ver, che tu mi faccia
Oltraggio tal, che l'alber mio recida.
Deponi il ferro, o dispietato, o'l caccia
Pria nelle vene all' infelice Armida;

Maid, monster, giant, equal, in the fray,
 The foe to fell, or lead his heart astray. 370
 See where she lies—in woman's fickle charms,
 Seducing now the nations to her arms ;
 Now, foul with blood, with mongrel members fell,
 A form more savage than the dog of hell ;
 And now, loud-uttering many a mighty boast, 375
 A warrior-phantom o'er the hostile coast,
 Frightening to death Britannia's timid fair
 With wind-mill rafts, and castles built of air!—

Per questo sen, per questo cor, la spada
 Solo al bel mirto mio trovar può strada.
 Egli alza il ferro, e 'l suo pregar non cura ;
 Ma colei si trasmuta—o novi mostri !
 Siccome avvien, che d'una altra figura
 Transformando repente il sogno mostri.
 Coso ingrossò le membra, e tornò scura
 La faccia; e vi sparer gli avorj, e gli ostri;
 Crebbe in gigante altissimo, e sì feo
 Con cento armate braccia un Briareo.

Ciquanta spade impugna, e con cinquanta
 Scudi risuona, e minacciando freme.
 Ogn' altra ninfa ancor d'arme s'ammanta,
 Fatta un Ciclope orrendo; ed ei non teme.

378. *With windmill-rafts, and castles built of air !*] This miraculous mode of crossing the Channel with which the inhabitants of our own

Scared at the view, e'en WILBERFORCE withdraws
 The rights of Afric for a nobler cause, 380
 And hunts, with BELGRAVE, hunts the gospel-page
 For texts to vindicate their pious rage.

Blow ! blow th' alarm !—let man with man unite !
 Turk, Papist, Protestant, prepare for fight ! 384
 The world's dread curse, man's mortal foe, is found :
 Blow ! blow th' alarm !—repeat the solemn sound.
 From every breast, O chace ! for ever chace,
 The sad remembrance of each past disgrace ;
 Forget th' unrighteous rage that Smithfield fired,
 The countless crowds at Salem that expired : 390
 'Tis Heaven's command—revere the voice divine,
 Join hand to hand—let cross and crescent join :
 Who hails the league eternal glory gains ;
 Who with the beast combines—eternal pains :

country were so long terrified, and which called forth and concentrated all the strength of the nation, at the express desire of the cabinet itself, cannot hitherto have escaped the recollection of any of my readers, and requires no stimulus to their memory.

War through the world—the state that shuns the blow
Is Christ's, is Mahomet's, is Mary's foe ; 396

396. ——— *is Mahomet's* ———] The present war seems to have produced an union between established religions of every description; but that of Mahomet seems to have been pre-eminently fortunate. A few centuries ago only it was an object of universal detestation: infidels laughed at it, and Christians fought against it. Its day of triumph, however, is at length arrived, and the disgraces of Salem are atoned for. Bonaparte professes himself a true Musselman on his entrance into Egypt; the Greek and Roman churches extend to Mahomet the right hand of fellowship; and the customary verbiage of fast-day prayers in the Anglican liturgy is altered in favour of the Ottoman crescent. Yet it is not a century ago since the animated lyre of Filicaja burst forth into the following dithyrambic address to the Deity against this very power who is thus caressed in our own days by almost every cabinet of Christendom:

E fino a quanto inulti
Fian, Signore, i tuoi servi? E fino a quanto
Dei Barbarici insulti
Orgogliosa n'andrà l'empia baldanza?
Dov' e dov' e, gran Dio, l'antrico vanto
Di tu alta possanza?
Su' campi tuoi, su campi tuoi più culti
Semina stragi, e morti
Barbaro ferro, e te destar non ponno
Da sì profondo sonno
Le gravi antiche offese, e i nuovi torti?
E tu 'l vedi e 'l compesti

Such Britain's thunder shall abrupt destroy,
And rase its precincts as the walls of Troy.

In Britain such the shout ; o'er all her shore
Exulting rings the re-percussive roar : 400
'Tis motion all—in gaudy scarlet dight
Her sons, her daughters, arm them for the fight ;
Ploughshares and pruning-hooks, to swords and spears
Converted presto, rattle in our ears ;
Wrought by the fair, and sanctified by priests, 405
Wave countless banners, drunk with solemn feasts ;
While, by the church corrected, upward rise
More liberal prayers for blessing from the skies.
In Britain such the shout ;—yet not alone 409
Through Britain shouts the trumpet's martial tone ;

E la destra di folgori non armi,
O pur l'avventi, agl'insensati marmi ?

399. *In Britain such the shout ; o'er all her shore—*] In the spirited language of the unconquerable Porus, as related by Racine, Alexandre : act ii. 2.

L'or qui naît sens nos pas ne corrompt point nos ames ;
La gloire est le seul bien qui nous puisse tenter.

From Rome to Mecca—from Earth's utmost shores,
 Where in wild pomp the barbarous Wolga roars,
 Bohemia, Austria, Brandenburg, and Spain—
 All British threats, or British gold, can gain;
 From all alike innumerable cohorts rush, 415
 Resolved the power of Jacobism to crush—
 Earth's deadliest foe—to work th' eternal plan,
 And vindicate the ways of God to man.

Now join the battle—let the war begin:
 Ye saints!—perdition to the man of sin!— 420
 War, once a curse, but, in this wiser age,
 A blessing proved by patriot, priest, and sage:

421. *War, once a curse—*] There is so close a resemblance to this antiquated opinion, and, at the same time, so spirited and sublime a personification in the following passage, from the *Almázeniyyo* of the Arabian poet Zohair,—a composition which forms one of the *Moallakát*, or Seven Poems, which, on account of their supereminent merit, were transcribed in letters of gold, and suspended at the temple of Mecca,—that I cannot avoid copying it in this place.

Wamá álharbo íllá má álimtom wadhoktomúa
 Wamá húa ánhá biáikhadeíthei álmorajjami
 Mataí tebâthúhá tebâthúhá dhameímah'án
 Watadn'n' ídhá ádh'raítomúhá fatodh'rami

War—that finds posts for those who 'scape its toil,
Thins the thronged globe and fecundates the soil!

Fatâriccomo ára álahhá bithifáliha
Watolkíhh cisháfán thomma tontij fatotyami
Fatontij lecom gilmána ásháma cullahom
Caáhhmæra áádin thomma tordhî fatofthámi.

The version which follows is from the pen of that unrivalled scholar, as well as most excellent man, the late Sir William Jones.

“WAR is a dire fiend, as you have known by experience; nor is this a new or a doubtful assertion concerning her.

“When you expelled her from your plains, you expelled her covered with infamy; but when you kindled her flame, she blazed and raged.

“She ground you as the mill grinds the corn with its lower stone: like a camel she became pregnant; she bore twice in one year; and, at her last labour, she was the mother of twins:

“She brought forth DISTRESS and RUIN, monsters full-grown, each of them deformed as the dun camel of Aad: she then gave them her breast, and they were instantly weaned.”

424. ——— and fecundates the soil !} This is a truly noble discovery of our modern philosophers, and the reader cannot but be gratified with the following consolatory passage from the Phytologia of Dr. Darwin, sect. XIX. vii. 1.

“A philosopher, whom I left in my library,” says he, “has perused the above paragraphs, and added the subsequent one to my manuscript. “It consoles me to find, as I contemplate with you the whole of organized nature, that it is not in the power of any one personage, whether statesman or hero, to produce by his ill-employed activity so much misery as might have been supposed. Thus, if a Russian army, in these insane times, after having endured a laborious march of many hundred miles, is destroyed by a French army in defence of their

But happier still—a blessing ampler far, 425
When pure Religion prompts the bloody car;

republic, what has happened? Forty thousand human creatures, dragged from their homes and their connexions, cease to exist, and have manured the earth; but the quantity of organized matter, of which they were composed, presently revives in the forms of millions of microscopic animals, vegetables, and insects, and afterwards of quadrupeds and men—the sum of whose happiness is perhaps much greater than that of the harassed soldiers, by whose destruction they have gained their existence!—Is not this a consoling idea to a mind of universal sympathy?

“I well remember to have heard an ingenious agricultor boast, that he had drained two hundred acres of morassy land, on which he now was able to feed a hundred oxen; and added, ‘is not that a meritorious thing?’ ‘True,’ replied one of the company, ‘but you forget that you have destroyed a thousand free republics of ants, and ten thousand rational frogs, besides innumerable aquatic insects and aquatic vegetables.’”

In like manner, the hard-hearted wretch who exults upon having cleared his head of vermin should be reminded that he forgets the thousands of free republics of lice he has destroyed by so cruel and unjustifiable an action: and it cannot but afford a most sublime consolation to a person who is covered with the itch, that *the quantity of organized matter, which is stolen from his own system, revives in the forms of millions of microscopic animals—the sum of whose happiness is perhaps much greater than his could ever be, by whose destruction they have gained their existence!—Is not this a consoling idea to a mind of universal sympathy?*

426. *When pure Religion prompts the bloody car.*] Orland. Furios. cant. xvi.

Se donavan gli antiqui una corona
A chi salvasse a un cittadin la vita,

When Christians vie with atheists, and the sword
Cleaves to the praise and glory of the Lord.

Ye heavens! what might! what deeds of death
displayed!

What peerless triumphs mark the new croisade! 430
From realm to realm the gathering battle roars,
And Earth, re-bellowing, shakes through all her shores.

Or che degna mercede a voi si dona,
Salvando moltitudine infinita?
Ma si da invidia, o da viltà si buona
E si santa opra rimarrà impedita;
Credetemi, che prese quelle mura,
Ne Italia, ne Lamagna ancho è sicura:
Ne qualunque altra parte, ove s'adori
Quel, que volse per noi pender su'l legno.

429. — *what deeds of death displayed!* } The boasts of former
What peerless triumphs———! } ages are all eclipsed: the
most celebrated proofs of heroism diminish into children's play.

Aquelle que nos campos Maratonios
O gram poder de Dario estrue e rende;
Ou quem com quatro mil Lacedemonios
O passo de Termopilas defende:
Nem o mancebo Cocles, &c.

For the construction of this passage, Camoens seems to have been
indebted to the following of Virgil, *Æneid* vi. 801.

Nec verò Alcides tantum telluris obivit—
Nec qui pampineis victor juga flectit habenis
Liber, agens celso Nisæ de vertice tigres.

Such plans achieved, fields fought, and perils run,
 Ne'er matched by mortals since the world begun,
 Yield to the deeds alone, through heaven that raged,
 When ruthless war, with angel, angel waged, 436
 And headlong from the sapphire turrets fell,
 Through nine dread days, the rebel hosts to hell!—
 Fight on, O worthy of so high a cause!
 Lo! the great day of final triumph draws! 440

437. *And headlong from the sapphire turrets fell—*] Par. Lost. vi. 364.

————— headlong themselves they threw
 Down from the verge of heaven: eternal wrath
 Burn'd after them to the bottomless pit.
 Hell heard the unsufferable noise; hell saw
 Heaven ruining from heaven, and would have fled
 Affrighted: but strict fate had cast too deep
 Her dark foundations, and too fast had bound.
 Nine days they fell; confounded chaos roared,
 And felt ten-fold confusion in their fall
 Through his wild anarchy.

439. *Fight on, O worthy of so high a cause!*
Lo! the great day, &c. } Gerus. Lib. xx. 14.

O de' nemici di Gesù flagello,
 Campo mio domator dell' oriente;
 Ecco l' ultimo giorno; eccovi quello
 Che già tanto bramaste omai presente.
 Nè senza alta cagion, che 'l suo rubello
 Popolo in un s' accoglia il ciel consente.

Though long the contest, and full many a state
Shrink from the toils, the glories that await,

Noi raccorem molte vittorie in una;
Nè fia maggiore il rischio o la fatica.
Non sia, non sia tra voi temenza alcuna
In veder così grande oste nemica:
Chè, discorde fra se, mal si raguna;
E negle ordini suoi se stessa intrica.
E di chi pugnì il numero fia poco;
Mancherà il core a molti, a molti il loco.

Quei che incontra verranno, uomini ignudi
Fian per lo più, senza vigor, senz' arte;
Che dal lor ozio, o dai servili studj
Sol violenza or allontanata, e parte.
Le spade omai tremar, tremar gli scudi,
Tremar veggio le insegne in quella parte;
Conosco i suoni incerti, e i dubbj moti;
Veggio la morte loro ai segni noti.

Chiedo solite cose; ogn' un qui sembri
Quel medesimo, ch' altrove i' l' ho già visto;
E l' usato suo zelo abbia, e rimembri
L' onor suo, l' onor mio, l' onor di CHRISTO.
Ite—abbattete gli empj—e i tronchi membri
Calcate, e stabilite il santo acquisto.

Much of this energetic address is derived from Lucan's *Pharsalia*, l. vii.; and it should seem, from many of the speeches which have occurred of late, both within and out of parliament, and the extreme resemblance they bear to the above extract, that Lucan and Tasso are at present the favourite poets of Great Britain, and the subjects of daily and nightly contemplation.

Or, lured by Satan from the league divine,
 Forswear their faith, and with the foe combine,—
 Rapt into future times the bard surveys, 445
 With conscious pride, this first of festal days—
 Sees the foul beast in struggling tōrments die,
 Hears her last groan, and joins the victor cry.

Rejoice, O Earth! O Heaven, propitious smile!
 Sun, moon, and stars, salute the British isle! 450
 Her's is the deed—to her your pæans pour;
 The monster dies—and vice is now no more.
 Like Cincinnatus, lo! immortal PITT,
 Like WASHINGTON, prepares his post to quit;
 His labours o'er, unbends his laurelled brow, 455
 Flies from the senate, and assumes the plough.

456. *Flies from the senate, and assumes the plough.*] It was expected that the delightful shades of Holwood were to have been honoured with his contemplative retirement: but Holwood is disposed of, and the world has yet to learn where this renowned statesman is to commence his life of rural seclusion, and prove the perfect contempt with which he looks down, at this moment, upon all the pomp and dignity of state.

Fiel eine kron' ihm zu, und es bedürfte nur
 Sie mit der hand im fallen anzuhuschen,

I see, I see, as orient jasper bright,
O'er Armagh's plains a boundless flood of light!

Er streckte nicht die hand. Verschllossen der begier,
Von keiner furcht, von keinem schmerz betroffen,
Ist nur dem wahren noch die heitre seele offen,
Nur offen der natur, und reingestimmt zu ihr.

458. *O'er Armagh's plains a boundless flood of light !*] In the preface to this poem, I have already adverted to Mr. Dobbs's very ingenious illustration of the prophecy supposed to be contained in the Apocalypse respecting the period of the Millennium, and the spot of its commencement; but the subject is too important not to be resumed for a few moments in this place. He first proves from Isaiah, that this glorious æra must open itself in a country north of Judea. "The new world is, I think," says he, "out of the question; and therefore the only countries that it can be in, are Russia, Denmark, Sweden, or Ireland. Now, from the following texts, I am of opinion it is the latter: 15th chapter of Revelations, 2d verse: "And I saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over the number of his name, stand on the sea of glass, having the harps of God."—14th chapter of Revelations, 2d verse: "And I heard the voice of harpers harping with their harps."—19th chapter of Revelations: "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean."—16th chapter of Revelations, 16th verse: "And he gathered them together into a place, in the Hebrew tongue called Armageddon." Now the harp of David is the arms of Ireland: the sea of glass, I think, denotes an island. No country in the world abounds so much in fine linen; and the metropolitan city of Armagh sounds very like the place in the Hebrew tongue called Armageddon. Besides this there is a remarkable coincidence between the Irish words Ardmaceaddon and the words Armageddon;

Illustrious Armagh ! purged from all her taints,—

A land of sinners once, but now of saints : 460

I see the glories long by DOBBS foretold !

I see the blest Millennium here unfold !—

and in Irish the *c* is often put for a *g*. The best Hebrew scholar in the college of Dublin thinks the true meaning of Armageddon is the Mountain of the Gospel. Now the English of Ardmacaddon is, the Hill or Mountain of the Great Teacher. Thus, in sound sense, these words in each language mean the same thing. The metropolitan church of Armagh, or rather Ardmagh, its old name, is built on the top of a very high hill, shaped like a sugar-loaf, and the city is on the sides of the hill, and at the bottom : and it was made the head of the church of Ireland by St. Patrick."—The sister kingdom was, several ages ago, dignified by Ariosto with the title of *Hibernia fabulosa* ; and, from the passage before us, it should seem that this honour she is still determined to maintain. Leaving however the consideration of this Hibernian etymology to those ornaments of the Cambridge Alma Mater, Mr. Allwood and Mr. Whiter, I shall take the liberty of observing that we have a much more full and indubitable proof that the Millennium will commence ; and that forthwith, in this very spot of infidelity and rebellion, from the strong and intuitive desire felt at the present moment by the excellent Bishop of Rochester to be preferred to this primacy. It is well known that, upon the death of the late incumbent, he could not avoid expressing this desire to his friends, and making an application for the appointment : the Lord-lieutenant, however, not knowing the importance of the application, or seduced by the craft and subtlety of the devil, was immoveably attached to the interest of another candidate ; and the Millennium is hereby postponed till the next vacancy—an event which nevertheless must shortly occur ; for, in the language of the divine Lebid,

He comes ! he comes ! the man of God appears !
 For whom high heaven restrains the golden years—
 Angelic HORSLEY !—spotless as the lawn 465
 O'er all his limbs in candid lustre drawn ;
 Whom, in the semblance of CORNWALLIS drest,
 From sacred Armagh Satan long repressed :
 Behold he comes ! the stall of Armagh waits :
 Ascend, great primate ! and fulfil the fates : 470
 The church of Christ, now militant no more,
 Hails thee, triumphant, to Ierne's shore ;
 While heaven and earth with gratulations rend,
 O man of God ! thy destined seat ascend.

الاكل شئ ما خلا الله باطل
 وكل نعيم لا محاله زائل

How vain all honours unapproved of heaven !
 How sure to fade what God has never given !

Stimulated by celestial hope, the Bishop will, at this period, once more exert himself ; the united efforts of earth and hell will be unable to resist him ; he will succeed in the glorious object of his ambition, and the beatitude of the world will be consummated. In the full prospect of this auspicious æra I could not avoid bursting forth into the *αλαλαγμος*, the glorious and triumphant shout with which the poem concludes.

THE END.

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